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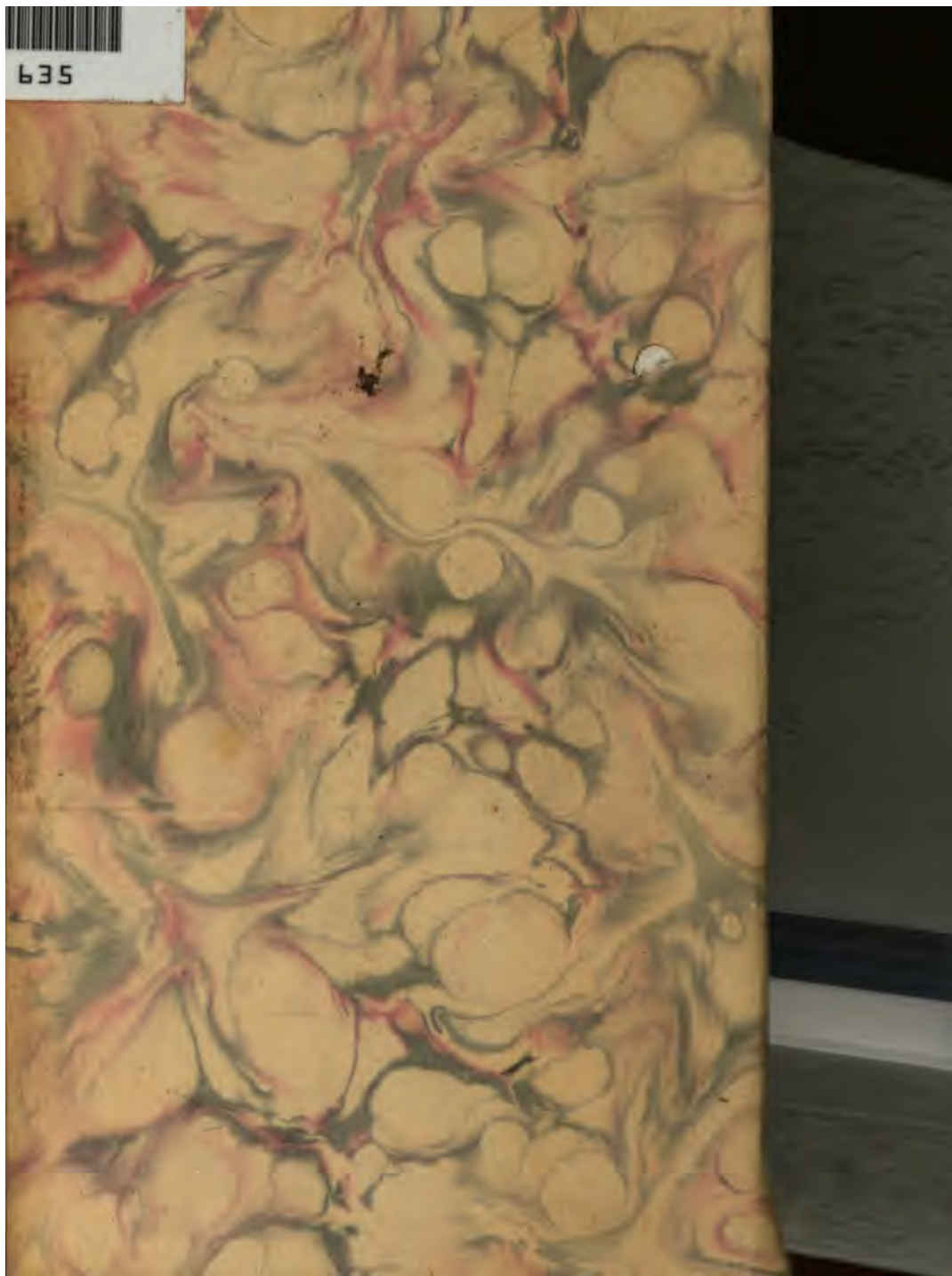


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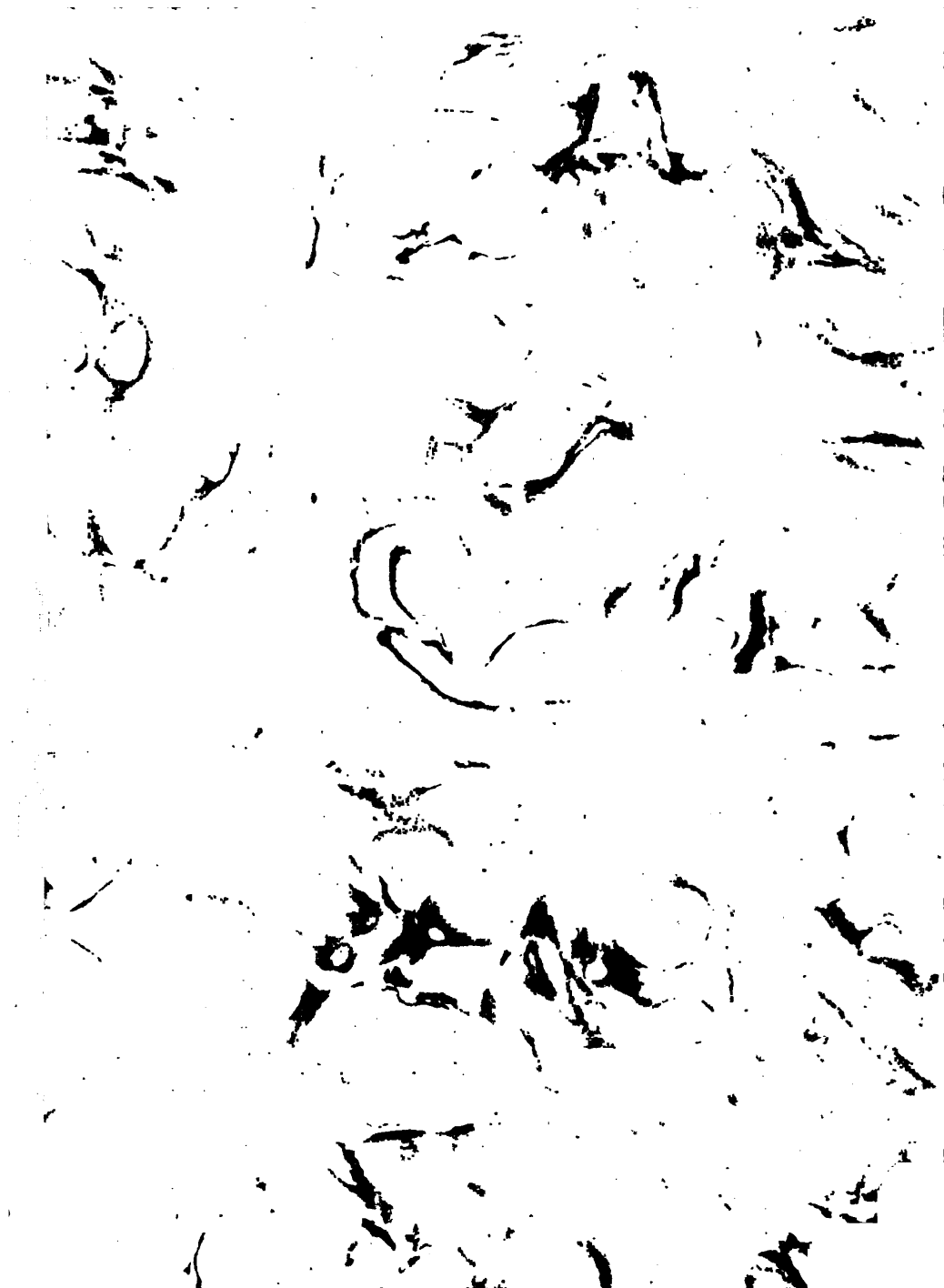
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CONVERTED











*Pamphlets on the Church of Engla.*

THE FORM OF  
CONSECRATION  
OF A  
CHURCH OR CHAPPEL,  
AND OF THE  
PLACE OF CHRISTIAN BURIAL.

EXEMPLIFIED  
BY THE RIGHT REVEREND FATHER IN GOD,  
LANCELOT ANDREWS,  
LATE LORD BISHOP OF WINCHESTER.

M.DC.LXXV.

*11c75*

It is not to be forgotten though it be forgotten, that who ever gave any Lands or Endowments to the Service of God, gave it in a Formal Writing, as now adayes betwixt Man and Man, Sealed and Witnessed, and the tender of the Gift was *Super Altare* by the Donor on his Knees.—*Bishop ANDREWS' Notes upon the Liturgy.*



BX 5033  
P3

BISHOP ANDREWS'  
FORM OF CONSECRATION OF A  
CHURCH OR CHAPPEL,  
&c.

CONSECRATIO CAPELLÆ JESV,  
ET CÆMETERII,  
PER LANCELOTVM  
EPISCOPVM WINTON.



UXTA Southamptoniensem villam Ecclesia Beate Marie collapsa cernitur, solis Cancellis ad sacros usus superstitionibus: paucae aliquot aedes ibi in propinqua parte numerantur; cetera Parochianorum multitudo hinc inde sparsim inhabitant in villis, tum loci longinquo intervallo, tum estuario longe periculoso divisi ab Ecclesia. Ex ea accedendi difficultas te non profanae modò plebeculae animos facile invasit misera negligentia atque dispreto divini cultus, sed et viri probi sedulique pietatis cultores remoram in tractu saepe experti sunt, haud ipso quidem caput discrimine eluctabilem; consortem hujus infortunii cum se factum sentiret (dum ibi loci familiam poneret) Vir strenuus *Richardus Smith* Armiger, heroicis plane animos gestans, atque inspiratos de coelo, commune hoc religionis dispendium privatis quingentarum aliquot librarum expensis (aut plus eo) redemit, et Capellam egregiam, quam Deo divinisque officiis dicari supplex vovet, in altera parte fluminis magnifice extruit.

Spectato probatoque Capellæ hujus Jesu omni adparatu, adest tandem Reverendissimus in Christo Pater, Honorandissimus *Lancelotus*, Episcopus Wintoniensis, Septembris 17. Anno 1620. Hora octava matutina aut circiter; erat autem dies Dominicus: Episcopus Capellam statim ingressus induit se pontificalibus, quem secuti iidem (qui ipsi à sacris domesticis aderant.) *Matthæus et Christopherus Wren*, SS. Theol. Bacc. Sacerdotalibus induuntur; Egressus dein cum illis Episcopus, convenarum magna stipante caterva, Fundatorem affari orditur in hæc fere verba.

Captain *Smith*, you have been an often earnest Suitor to me, that I'd come hither to you: now that we are come hither to you, what have you to say to us?

M589761

Tum ille præfata humillimè Reverentia schedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat : eam ille (ad nutum Episcopi) clara voce sic perlegit.

“ **I**N the Name of *Richard Smith* of *Peer-tree* in the County of  
 “ *Southampton* Esquire, Right Reverend Father in God, I present unto you the state of the Village of *Weston*, and the Hamlets,  
 “ *Itchin*, *Wolston*, *Ridgeway*, and the part of *Bittern* Mannor (being  
 “ all of the Parish of *St. Maries*, neer, *Southampton*, in the Diocess of  
 “ *Winton*) as well in his own, as in the name of the Inhabitants of  
 “ the said Village, Hamlets, &c. wherein are many Housholds, and  
 “ much people of all sorts, who not only dwell far from the Church, but  
 “ are also divided from the same by the great River of *Itchin*, where  
 “ the passage is very broad, and often dangerous; and very many times  
 “ on the dayes appointed for Common prayer, and the Service of God,  
 “ so tempestuous, as the River cannot be passed; and so the people go  
 “ not over at all, or if any do, yet they both go and return back in  
 “ great danger, and sometimes not the same day. Besides, in the fairest  
 “ weather, at their return from Church, they press so thick into the  
 “ Boat for haste home, that often it proves dangerous, and ever fearful,  
 “ especially to women with child, old, impotent, sickly people, and to  
 “ young children; many times also they are forced to Baptise their children in private Houses, the water not being passable; and when they  
 “ lie sick, they are without comfort to their souls, and dye without any  
 “ Ghostly advice or counsel; their own Minister not being able to  
 “ visit them, by reason of the roughness of the water, and other  
 “ Ministers being some miles off remote from them.

“ And thus much formerly having been presented to your Predecessor, he favourably gave leave to the said *Richard Smith* to  
 “ erect a Chappel on the East-side of the said River, at the only proper  
 “ Cost and Charges of him the said *Richard Smith* : which Chappel  
 “ being now finished with intent and purpose that it may be dedicated to the worship of God; and that his Holy and Blessed  
 “ Name might there be honoured and called upon, by the said *R. Smith* his Family, and the Inhabitants aforesaid, who cannot without great danger pass over unto their Parish Church, I, in the  
 “ name of the said *Richard Smith*, and in the names of them all, do  
 “ promise hereafter to refuse and renounce to put this Chappel, or  
 “ any part of it, to any prophane or common use whatsoever; and

“desire it may be dedicated and consecrated wholly and only to religious uses, for the Glory of God, and the Salvation of our Souls.

“In which respect he *humbly* beseecheth God to accept of this his sincere intent and purpose, and he and they are together humble Suiters unto your Lordship, as Gods Minister, the Bishop and Ordinary of this Diocess, in Gods stead, to accept of this his Free-will offering; and to decree this *Chappel* to be severed from all common and prophane uses, and so to sever it: as also by the Word of God and Prayer, and other Spiritual and Religious Duties, to dedicate and consecrate it to the sacred Name of God, and to his service and worship only; promising that we will ever hold it as an holy Place, even as God's house, and use it accordingly; and that we will, from time to time, and ever hereafter, as need shall be, see it conveniently repaired, and decently furnisht, in such sort as a Chappel ought to be; And that we will procure us some sufficient Clerk, being in the Holy Order of Priesthood by your Lordship, as Ordinary of that place, and by your successors to be allowed and licens'd, and unto him to yield competent *Maintenance*, to the end that he may take upon him the *Cure* of the said Chappel; and duly say divine Service in the same, at times appointed; and perform all other such offices and duties, as by the Canons of that Church, and the Laws of the Realm, every Curate is bound to perform.

Post hæc Episcopus.

Captain *Smith*, is this the Desire of you and your Neighbours?

Quo affirmato, Ille:

In the Name of God let us begin.

Orditur igitur à Psalmo 24.

**T**He earth is the Lords, and all that is therein, &c.

Alterni vero respondent uterque Sacellanus, et sic deinceps ad finem Psalmi: dicta autem *Δοξολογία*, paulatim se promovet Episcopus ad portam Capellæ, atque recitat à Psalmo 122.

**I** Was glad when they said unto me, we will go into the House of the Lord. Our feet shall stand in thy Gates, *O Jerusalem.*

Substitutit itaque præ floribus universa multitudo intrante Episcopo et Fundatore, cum Sacellanis, qui genus statim flectunt, ubi spectari commodè audiri que possint à plebe: atque Episcopus inquit.

Let us dedicate and offer up unto God this Place, with the same prayer that King *David* did dedicate and offer up his, 1 *Chron.* 29. 10.

**B**lessed be thou O Lord our God, and the God of our Fathers for ever and ever, &c. *usque ad finem vers.* 18 *paucis mutatis. Deinde.*

**M**ost glorious God, the Heaven is thy Throne, and the Earth is thy Footstool; what house then can be built for thee, or what place is there that thou canst rest in? Howbeit we are taught by thy Holy Word, that thy will is not to dwell in the dark Cloud, but that thy delight hath been ever with the Sons of Men; so that in any place whatsoever, where two or three are gathered together in thy Name, thou art in the midst of them; But especially in such places as are set apart and sanctified to thy Name, and to the memory of it, there thou hast said, thou wilt vouchsafe thy gracious Presence after a more special manner, and come to us and bless us.

Wherefore in all ages of the world, thy Servants have separated certain places from all prophane and common uses, and hallowed unto thy Divine Worship and Service, either by inspiration of thy blessed Spirit, or by express Commandment from thine own mouth.

By inspiration of thy holy Spirit. So didst thou put into the heart of thy holy Patriarch *Jacob* to erect a stone in *Bethel* to be an house to thee, which act of his thou didst call for, and highly allow of.

By express Commandment from thine own mouth. So did *Moses* make thee the Tabernacle of the Congregation in the Desart, which thou didst honour by covering it with a Cloud, and filling it with thy glory.

And after, when it came into the heart of thy Servant *David* to think it was in no wise fitting that himself should dwell in an house of Cedar, and the Ark of God remain but in a Tabernacle, thou didst testifie with thine own mouth, that in that *David* was so

minded to build a House to thy Name, it was well done of him, to be so minded, though he built it not.

The material Furniture for which house though his Father plentifully prepared, yet *Solomon* his Son built it and brought it to perfection. To which House thou wert pleased visibly to send fire from Heaven to consume the sacrifice, and to fill it with the Glory of thy presence before all the people.

And after, when for the sins of thy people that Temple was destroyed, thou didst, by thy Prophets, *Aggai* and *Zachary* (by shewing how inconvenient it was that they should dwell in cieled houses, and let thy house lye waste) stir up the spirit of *Zorobabel*, to build thee the second Temple anew: which second House likewise, by the fulness of the Glory of thy presence, thou didst shew thy self to like and allow of.

Neither only wert thou well pleased with such as did build thee these Temples, but even with such of the people afterwards, as being moved with zeal added unto their Temple, their *Mother Church*, lesser places of prayer, by the names of Synagogues, in every Town throughout the Land; for the Tribes to ascend up to worship thee, to learn thy holy will and to do it. Which very Act of the Centurion, to build thy people a Synagogue, thou didst well approve and commend in the Gospel.

And by the bodily presence of thy Son our Saviour at the feast of the Dedication, testified by *St. John*, didst really well allow of, and do honour to such devout Religious services, as we are now about to perform.

Which also by thy holy Word hast taught us, that thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in; so had they also where the whole Congregation of the Faithful came together in one place, which they expressly called Gods Church, and would not have it despised, nor abused, nor eaten nor drunken in, but had in great Reverence, being the very place of their holy Assemblies.

By whose godly examples the Christians in all Ages successively have erected and consecrated sundry godly houses, for the Celebration of Divine Service and Worship (Monuments of their Piety and Devotion) as our eyes see this day.

We then as Fellow-Citizens with the Saints and of the Household

## THE FORM OF CONSECRATION

of God, being built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, walking in the steps of their most holy Faith, and ensuing the examples of these thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house, as an habitation for thee, and a place for us to assemble and meet together for the observation of thy Divine worship, invocation of thy Name, reading, preaching and hearing thy most holy Word, administering thy most holy Sacraments; and above all in thy most holy place, the very gate of Heaven upon earth, as *Jacob* named it, to do the work of Heaven; to set forth thy most worthy praise, to laud and magnify thy most glorious Majesty for all thy goodness to all men; especially to us of the Household of Faith. Accept therefore we beseech thee, most gracious Father, of this our bounden duty and service; accept this for thine house; and because thine Holiness becomes thine house for ever, sanctify this house with thy gracious presence, which is erected to the honour of thy most glorious Name.

Now therefore, arise O Lord, and come into this place of thy rest, thou and the ark of thy strength; Let thine eye be open towards this house day and night; Let thine ears be ready towards the Prayers of thy children, which they shall make unto thee in this place, and let thine heart delight to dwell here perpetually: And whensoever thy servants shall make to thee their petitions in this House, either to bestow thy good graces, and blessings upon them, or to remove thy punishments and judgments from them; hear them from Heaven thy dwelling place, the Throne of the glory of thy Kingdom, and when thou hearest have mercy; and grant O Lord, we beseech thee, that here and elsewhere thy Priests may be clothed with Righteousness, and thy Saints rejoice in thy Salvation.

And whereas both in the Old and New Testament thou hast consecrated the measuring out and building of a material Church, to such an excellent Mystery, that in it is signified and presented the fruition of the joy of thy Heavenly Kingdom, we beseech thee that, in this material Temple made with hands, we may so serve and please thee in all holy Exercises of Godliness and Christian Religion, that in the end we may come to that thy Temple on high, even to the holy places made without hands, whose Builder and Maker is God; so as when we shall cease to pray to thee on Earth, we may,



with all those that have in the like manner erected such places to thy Name, and with all thy Saints, eternally praise thee in the highest Heavens, for all thy goodness vouchsafed us for a time here on earth, and laid up for us there in thy Kingdom for ever and ever; and that for thy dear Sons sake, our Blessed Saviour Jesus Christ, to whom, &c.

**B**lessed Father, who hast promised in thy holy Law, that in every place where the remembrance of thy Name shall be put, thou wilt come unto us and bless us; according to that thy promise come unto us and bless us, who put now upon this place the memorial of thy Name, by dedicating it wholly and only to thy service and Worship.

— Blessed Saviour, who in the Gospel, with thy bodily presence, didst honour and adorn the Feast of the dedication of the Temple; at this dedication of this Temple unto thee be present also, and accept, Good Lord, and prosper the work of our hands.

Blessed Spirit, without whom nothing is holy, no person or place is sanctified aright, send down upon this place thy sanctifying power and grace, hallow it, and make it to thee an holy habitation for ever.

Blessed and glorious Trinity, by whose Power, Wisdom and Love all things are purged, lightned, and made perfect; enable us with thy Power, enlighten us with thy Truth, perfect us with thy Grace, that both here and elsewhere acknowledging the glory of thy eternal Trinity, and in the Power of thy Divine Majesty worshipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity to be adored for ever.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie, and bless this place to the end whereunto, according to his own Ordinance, we have ordained it, to be a Sanctuary to the most High, and a Church for the living God: The Lord with his favour ever mercifully behold it, and so send upon it his spiritual Benediction and Grace, that it may be the House of God to him, and the Gate of Heaven to us. *Amen.*

*Hæc precatuſ Episcopuſ Baptiſteriuſ adit, atque impoſita manu ait.*

**R**egard, O Lord, the Supplications of thy Servants, and grant that those Children that shall be baptized in this Laver of the New birth, may be sanctified and washed with the Holy Ghost; delivered

from thy wrath, received into the Ark of Christs Church, receive herein the fulness of Gracé, and ever remain in the number of thy faithful and elect Children.

*Suggestum dein.*

**G**Rant that thy Holy Word, which from this place shall be preached, may be the savour of life unto life, and, as good seed, take root and fructifie in the hearts of all that shall hear it.

*Ἀναλογεῖον quoque.*

**G**Rant that by thy Holy Word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have Grace and Power to fulfil the same.

*Sacram etiam Mensam.*

**G**Rant that all they that shall at any time partake at this Table the highest blessing of all, thy Holy Communion, may be fulfilled with thy Grace and Heavenly Benediction, and may, to their great and endless Comfort, obtain Remission of their sins, and all other Benefits of thy Passion.

*Locum Nuptiarum.*

**G**Rant that such persons as shall be here joyned together in the holy estate of Matrimony, by the Covenant of God, may live together in holy Love unto their lives end.

*Vniversum denique pavimentum.*

**G**Rant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss both in body and soul in thine everlasting Kingdom.

*Tum flexis genibus ante sacram Mensam pergit porro.*

**G**Rant that this place which is here dedicated to thee by our Office and Ministry, may also be hallowed by the sanctifying power of thy holy Spirit, and so for ever continue through thy Mercy, O

blessed Lord God, who dost live and govern all things, world without end.

Grant as this Chappel is separated from all other common and profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations may be far from them, and all godly and spiritual cogitations may come in their place, and may be daily renew'd and grow in them.

Grant that those thy servants that shall come into this thy holy Temple, may themselves be made the Temples of the Holy Ghost, eschewing all things contrary to their profession, and following all such things as are agreeable to the same.

When they pray, that their prayers may ascend up into heaven into thy presence, as the Incense; and the lifting up of their hands be as the morning sacrifice; purifie their hearts, and grant them their hearts desire, sanctifie their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same.

When they offer, that their Oblation and Alms may come up as a Memorial before thee, and they find and feel that with such Sacrifices thou art well-pleased.

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth thee with joyful lips.

When they hear, that they hear not as the word of man, but, as indeed it is, the Word of God, and not be idle Hearers, but Doers of the same.

*Populus interea tacite ingressus in imis substitit, dum hæc in Cancellis agerentur; quibus finitis, sedes quisque suas jussi capessunt, atque ad solennem Liturgiam Sacellani se parant.*

*Alter Sacellanorum coram sacra mensa veterans sic incipit.*

**If we say, we have no sin, we deceive our selves, and the truth, &c.**

*Confessionem, Absolutionem, Dominic. προσευχην recitant, &c. Psalmos canunt pro tempore accommodasse, Ps. 84, 132, & 132, alternis respondente populo quibus facultas erat et libri. Lectio prima definitur ex 28 Gen. à ver. primo ad finem. Hymn, Te Deum, &c. Lectio secunda ex secundo capite S. Joh. à versu 13. ad finem. Hymn, Ps. 100.*

**I Believe in God, &c.**

*Et post usitatas Collectas hanc specialem addidit Episcopus.*

**O** Lord God, mighty and glorious, and of incomprehensible Majesty, thou fillest Heaven and Earth with the Glory of thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this Room; yet forasmuch as thou hast been pleased to command in thy holy Law, that we should put the Remembrance of thy Name upon places, and in every such place thou wilt come to us and bless us; we are here now assembled to put thy name upon this place, and the Memorial of it, to make it thy house, to devote and dedicate it for ever unto thee, utterly separating it from all worldly uses, and wholly and only consecrate it to the invocation of thy glorious Name, wherein supplications and intercessions may be made for all men; thy sacred Word may be read, preached, and heard, the Holy Sacraments, (the Laver of Regeneration, and the Commemoration of the precious death of thy dear Son) may be administred; thy Praise celebrated and sounded forth, thy people blessed, by putting thy Name upon them; we (poor and miserable creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; And I, the least of all thy servants, no ways meet to appear before thee in so honourable a service; yet being thou hast oft heretofore been pleased to accept such poor offerings from sinful men, most humbly we beseech thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer graciously to accept at our hands, to receive the prayers of us and all others, who either now or hereafter entering into this place, by us hallowed, shall call upon thee; And give us all grace when we shall come into the house of God, we may look to our feet, knowing that the place we stand on is holy ground, bringing hither clean thoughts, and undefiled bodies, that we may both wash our hearts and hands in innocency, and so compass thine Altar.

Jam alter Sacellanus denuo exiens et venerans ante sacram Mensam, incipit Litaniam; in fine cujus recitavit hoc ipse Episcopus.

**O** Lord God, who dwellest not in Temples made with hands (as saith the Prophet) yet hast ever vouchsafed to accept the devout endeavours of thy poor servants, allotting special places for thy Divine Worship, promising, even there to hear and grant their requests; I humbly beseech thee to accept of this days duty and service of dedicating this Chappel to thy great and glorious Name. Fulfil, O Lord, I pray thee thy gracious promises, that whatsoever prayer in this sacred place shall be made according to thy will, may be accepted by thy gracious favour, and returned with their desir'd success to thy glory and our Comfort. *Amen.*

Post benedictionem populi cantatur *Psalm.* 132. conscoenditque suggestam *M. Robinson*, Theol. Bac. Fundatoris summo rogatu; Episcopus hoc ei tandem concessit; (geminas sorores ille atque Fundator in uxores duxerant, sed utraque defuncta, jam tertiis gaudebat thalamis Concionator.)

Thema ejus desumptum è 28. Cap. *Gen.* vers. 16, 17. inter cætera doctè egit de omnipræsentia Divina, ubivis Locorum, tum speciatim (pro beneplacito suo) in Ecclesia, deque reverentia et veneratione ibi debita.

Pergitur in Liturgia, qua Mulia quedam paupercola purificanda ad limen Cancellorum accedens, genua flectit, gratiasque post partum (solenni Ecclesiæ ritu) agit: Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Iter dein ad Cœnæ Dominicæ administrationem, Sacellanorum altero ad Australem, altero ad Septentrionalium partem sacræ mensæ genu flectente et dicente;

**O**UR Father, &c.

Ante Epistolæ lectionem hanc specialem Collectam (una cum Collecta solita pro Rege) recitat Sacellanorum alter.

**M**ost blessed Saviour, who by thy bodily presence at the Feast of Dedication, didst honour and approve such devout and religious services, as we have now in hand, be thou present also at this time with us, and consecrate us into an Holy Temple unto thy self, that thou dwelling in our hearts by Faith, we may be cleansed from all carnal affections, and devoutly given to serve thee in all good works. *Amen.*

Epistolam secundus Sacellanus ante Sacram Mensam stans, legit ex 1 *Cor.*

cap. 3, à vers. 16. ad finem. SS. Evangelium prior Sacellanus ibidem stans recitat ex 10. cap. 8. Johannis a vers. 22. ad finem: Dein Symbolum Nicenum, omnibus etiam stantibus.

Post illa Episcopus sede sua egressus, coram sacra mensa sese provolvit atque ait.

Let us pray the prayer of King Solomon, which he prayed in the day of the Dedication of his Temple: the first Temple that ever was, 2 Chron. 6, *ab initio verse 18. ad versum 40. quo finito ait.*

**T**HUS prayed King Solomon, and the Lord appeared unto him, and answered and said unto him, I have heard thy prayer, and have chosen this place for my self, to be an house of Sacrifice, 2 Chr. 7. 12.

Thus did God answer; We have prayed with Solomon, answer us O Lord, and our prayer, as thou didst him and his. Behold the face of thine Anointed, even Christ our Saviour, and for his sake grant our requests.

Dein in Cathedram ibidem se collocat, (assidentibus *Thoma Ridley* Cancellario Episcopi a dextris, a sinistris vero *Doctore Barlo* Archidiacono *Winton.*) Actumque Consecrationis (pileo tectus) promulgat in hanc formam.

*IN Nomine Domini Amen.* Cum strenuus *Vir Richardus Smith* de *Peer-tree* in Comitatu *Southampton.* Armiger, pia et Religiosa Devotione ductus, Cappellam hanc in quodam solo vasto vocato *Ridgway-heath*, juxta sedes suas communiter nuncupatas *Peer-tree*, infra Parochiam Ecclesie paroch. *Beate Mariae* juxta villam *Southampton.* Dioeceseos et juris dictionis nostrae, continentem intra muros ejusdem, in longitudine ab Oriente ad Occidentem 50 pedes et dimid. aut circiter; in latitudine vero, ab Aquilone ad Austrum, 20 pedes et dimid. aut circiter, propriis suis sumptibus aedificaverit, erexerit. et construxerit; eandemque Cappellam Cancellis ligneis distinxerit; sacra Mensa decenter instructa, Baptisterio, Pulpito, sedibus convenientibus, tam infra super solum quam supra in modum Galeriae, Campana etiam aliisque necessariis ad divinum cultum sufficienter et decenter ornaverit; nobisque supplicaverit, tam suo nomine quam aliorum inhabitantium in villa de *Weston*, ac Hamlettis de *Ichin Ridgway*, ac quorundam etiam inhabitantium in Manerio nostro de *Bitterne*, de Parochia praedicta, quatenus nos autoritate nostra ordinaria et Episcopali pro nobis et successoribus rostris dictam Cappellam ab usibus pristinis communibus et profanis quibuscunque separare et in usus sacros et divinos consecrare, et dedicare dignaremur.

Nos *Lancelotus* permissione divina, *Winton*, Episcopus, pio et religioso tam ipsius quam aliorum in villa et Hamlettis praedictis habitantium desiderio, in hac parte favorabiliter annuentes, ad Consecrationem Cappellae hujus de novo propriis sumptibus dicti strenui viri *Ricardi Smith*, sic ut praefertur erectae et ornatae, autoritate nostra ordinaria et Episcopali procedentes, eandem Cappel-



lam ab omni communi et profano usu in perpetuum separamus, et soli divino cultui ac divinorum celebrationi in perpetuum addicimus, dicamus, dedicamus; Ac insuper eadem auctoritate nostra ordinaria et Episcopali, pro nobis et Successoribus nostris, licentiam pariter et facultatem in Domino, concedimus, ad rem divinam ibidem faciendam, nempe Preces publicas, et sacram Ecclesie Leturam reus citandam, ad verbum Dei sincere preponendum et praevidendum, Sacramenta sacrae Eucharistiae et Baptisma cum rein eadem ministranda, Matrimonio solemnizanda, caeteraque res post puerperium adgratiarum actionem publicam pietas et alijundas, Mortuos sepeliendos, quaecunque peragenda, quae in aliis Capellis licite fieri possunt et solent. Ac tam Presbytero in Capella praedicta deservituro preces divinas dicendi, caeteraque praemissa faciendi, quam Domino *Rich. Smith*, et Familiae ejus, reliquisque in dictis locis habitantibus, preces divinas audiendi, caeteraque orationes percipiendi, plenam in Domino potestatem concedimus. Eandemque Capellam ad levamen (Anglice, a *Chappel of Ease*) sub dicta Ecclesia parochiali *B. Mariae* juxta villam *Southampton* tanquam Matrice Ecclesia sua quantum in nobis est, et de jure divino Canonibus Ecclesia et Statutis hujus Regni *Angliae* possumus, in honorem Dei et sacros habitantium usus, nunc et in futurum consecramus, per nomen Capellae *JESV* in Parochia Sanctae *Mariae* juxta villam *Southampton* et sic consecratam fuisse, et esse, et in futuris perpetuis temporibus remanere debere, palam et publice pronunciamus, decernimus, et declaramus; et per nomen Capellae *JESV* nominamus, et appellamus; et sic perpetuis futuris temporibus nominandam et appellandam fore decernimus: Privilegiis insuper omnibus et singulis in capite usitatis et Capellis ab antiquo fundatis competentibus, Capellam hanc *JESV* praedictam, ad omnem juris effectum muniam et stabilizam esse volumus; et quantum in nobis est, et de jure divino possumus, sic munimus et stabilimus per praesentes; Absque praesudicio tamen ullo, et salvo semper jure et interesse Ecclesiae parochialis sanctae *Mariae* juxta villam *Southampton* tanquam Matricis Ecclesiae; et Rectoris Guardianorum, aliorumque Ministrorum ejusdem pro tempore existentium (in cujus Parochia dicta Capella *JESV* notorie sita et situata est) in omnibus et singulis decimis, oblationibus, obventionibus, vadiis, feudis, proficuis, privilegiis, juribus et emolumentis quibuscunque ordinariis et extraordinariis eisdem respective debitis vel consuetis, ac infra praeductum seu limites Capellae *JESV* praedictae orientibus et provenientibus, et ad dictam Ecclesiam Matricem sanctae *Mariae*, Rectori, Guardianis vel aliis Ministris ejusdem de jure vel consuetudine quoquo modo spectantibus, et pertinentibus; in tam amplis modo et forma, prout eisdem debebantur, aut solvi solebant, ante hanc nostram consecrationem hujus Capellae praedictae.

Proviso, quod praedictus strenuus vir *Rich. Smith*, ac ejus Haeredes et Assignati, alique in dicta Villa et Hamlettis, &c. habitantes, non solum dictam Capellam quoties opus fuerit, impensis suis propriis reficere et reparare, sed etiam ad reparationis praedictae Matricis Ecclesiae sanctae *Mariae* juxta villam *Southampton*, et Coemeterii ejusdem Ecclesiae, ac ad omnia alia onera, ad quae ceteri Parochiani dictae Matricis Ecclesiae teneantur.

Proviso etiam, quod tam dictus strenuus vir *Rich. Smith*, haeredes et assignati ejus, quam reliqui omnes in dictis villis et Hamlettis, &c. habitantes, in signum subjectionis Capellae hujus sub Ecclesia Matrice Beatae *Mariae* juxta *Southampton*

ac senioritatis ejusdem Ecclesiæ supra dictam Capellam, singulis annis de tempore ad tempus ad Festum Paschatis, vel ad Festum Pentecostes, ad dictam Ecclesiam Matricem venire, et in dicta Matrice Ecclesia tantum, non in dicta Capella, (si tuto ad Ecclesiam Parochialem venire possint) Preces audire, et Sacramentum Eucharistiæ ibidem percipere; vel si tempestate aut alio impedimento detineantur, quo minus tunc venire possint, tum die Dominico, quo tuto venire possunt, subsequente, venire et Eucharistiæ accipere omnino teneantur, absque speciali Licentia nostra, seu Vicarii nostri generalis in hac parte obtenta.

Proviso etiam, quod in dicta Capella Sacramentum Baptismatis non minuetur, nec Matrimonia solemnizentur, neque Verbum Dei prædicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur præterquam solis inhabitantibus seu degentibus in Villa, Hamlettis, &c. prædictæ, nec etiam reliquis dicta Matricis Ecclesiæ Parochianis in Occidentali parte ripæ inhabitantibus, inscio vel invito Rectore Ecclesiæ Matricis sancte *Mariæ* juxta villam *Southampt.* prædict. seu absque assensu, consensu et licentia ejusdem prius habitæ et obtenta.

Et ulterius dicto strenuo *Richardo Smith*, Hæredibus et Assignatis suis, liberam et plenam potestatem in Domino concedimus per præsentes, idoneum Presbyterum de tempore in tempus nominandi ad deservendum, et divina officia in dicta Capella exequenda, à Nobis et Successoribus nostris de tempore in tempus approbandum, et licentiandum: At quod dictus strenuus vir *R. Smith* Hæredes et Assignati sui, et relique in dictis villa et Hamlettis, &c. inhabitantes de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eadem Capella deservientem, et autoritate nostra, vel successorum nostrorum ut præfertur approbatum et licentiatum, alent et sustinebunt, ac annuale stipendium viginti marcarum ad minimum eidem Presbytero vel Curato præstabunt, et solvent ad quatuor Festa: Nativitatis Christi; Annunciationis; Nativitatis sancti Johannis Baptistæ; et sancti Michaelis, per æquales portiones, sine ulla tamen diminutione, vel defalcatione juris Ecclesiastici, decimarum, oblationem, vel obventionum quarumcunque ad dictam Ecclesiam Parochialem sancte *Mariæ*, seu ad Rectorem ejus pro tempore existentem, quo modo de jure vel consuetudine spectantium seu pertinentium.

Et ulterius quod pro sepulturis in Capella prædicta, et in Choro seu navi ejusdem, omnibusque aliis in dicta Capella vel extra gerendis, vadia, quoad defunctos tam in domo dicti strenui viri *Rich. Smith*, Hæredum et Assignatorum suorum, quam in dicta villa, Hamlettis &c. Rectori dictæ Ecclesiæ Matricis pro tempore esistenti, et successoribus suis, et guardianis respective, et clerico, cæterisque Ministris dictæ Ecclesiæ Parochialis debite solvantur, in tam amplis modo et forma, prout pro sepulturis in Choro seu intra Cancellos, seu etiam in navi dictæ Ecclesiæ Matricis, solvi consuetum fuit, et prout solvi solet et deberet si personæ prædictæ intra Cancellos seu navim dictæ Matricis Ecclesiæ sepultæ fuissent.

Quod si autem aliquando defuerit in dicta Capella Presbyter, Curatus legitime per nos aut successores nostros licentiatus et approbatus, tunc prædictus strenuus vir *Rich. Smith*, Hæredes et Assignati sui ac reliqui in dicta villa, et Hamlettis, &c. inhabitantes, ad Matricem Ecclesiam convenire, aut ibidem præ-

eibus interesse teneantur, prout ante solebant donec dicta Capella de legitimo Curato, ad ibidem divina celebranda idonee provideatur et idem admittatur. Quod si autem aliquo tempore in posterum, quod Deus avertat, per continuos sex menses per culpam aut negligentiam Parochianorum defuerit idoneus Curatus in dicta Capella, qui ibidem divina celebret, aut si Curatus sit qui per sex menses continuos non celebret, tunc nobis et successoribus nostris potestatem reservamus pro ea vice tantum, idoneum Curatum ad dictam Capellam nominandi, ad supplendam negligentiam dictorum *Rich. Smith*, Hæredum et Assignatorum suorum. Quod si autem dicta Capella decenter non fuerit reparata vel instructa Libriis aliisque ad cultum divinum necessariis per tempus prædictum (nisi ex legitima in ea parte causa per Episcopum approbanda hoc contigerit) tunc in perpetuum post dictos sex Menses continuos sic elapsos, teneantur omnes infra prædictum, seu limites dictæ Capellæ inhabitantes ad Matricem Ecclesiam convenire, pro divinis audiendis, prout ante hanc nostram consecrationem tenebantur; aliqua in hac concessione seu consecratione nostrâ in contrarium non obstante, ac perinde ac si hæc concessio seu consecratio facta nunquam fui.

Postremo reservamus nobis et successoribus nostris, Episcopis *Winton*, potestatem vistandi dictam Capellam, prout alias Capellas infra nostram Diocesis situatas, communiter nuncupatas *Peculiares* ut nobis eisque constet, an decenter in reparationibus aliisque conservetur, et an omnia ibidem decantentur et secundum ordinem fiant. Quæ omnia et singula sic reservamus; quod cætera vero præmissa quatenus in nobis est, et de jure possumus, pro nobis et successoribus nostris decernimus et stabilimus per præsentem.

Actu demum recitato veneratur denuo, atque infit.

**B**lessed be thy name, O Lord God, for that it pleased thee to have thy Habitation among the Sons of Men: and to dwell in the midst of the Assembly of thy saints unto earth; Bless we beseech thee this days action unto thy people, prosper thou the work of our hands unto us, yea prosper thou our handy Work.

Finitis precationibus istis Dominus Episcopus sedem separatim capessit (ubi prius) populusque universus non communicaturus dimittitur, et Porta clauditur; Prior Sacellanus pergit legendo sententias illas hortatorias ad Eleemosynas; interea dum alter Sacellanus singulos Communicataros adit, atque in partem argenteam oblationes colligit: Collecta est summa 4. l. 12 s. 2. b. quam Dominus Episcopus convertendam in Calicem huic Capellæ donandum deerinit.

Cæteris rebus ordine gestis, demum Episcopus sacram Mensam redit (Sacellanus utrisque ad aliquantulum recedentibus) lotisque manibus, pane fracto, vino in Calicem effuso, et aqua admista, stans ait.

**A**lmighty God our Heavenly Father, &c.

Eucharistiam ipse primo loco accipit, sub utraque specie: proximo loco tradit Fundatori (que u jam coram sacra Mensa in genua supulicem collocarant) dein utrique Sacellano. Ad ceteros vero pergentem Episcopum atque panem iis tradentem, prior Sacellanus subsequitur et Calicem ordine porrigit. Cum vinum, quod prius effuderat, non sufficeret, Episcopus de novo in Calicem ex poculo, quod in sacra Mensa sabae effundit, admistaque aqua, recita clare verba illa consecratoria.

Finita tandem exhibente Dominus Episcopus ad Sacra Mensae Septentrionem in genibus, recitante quoque populo, ait.

**O**Ur Father, &c.

**O**Lord our Heavenly Father, &c.

**G**Lory be to God on high, &c.

Concludit denique cum hac precatione.

**B**lessed be thy name O Lord, that it has pleased thee to put into the heart of this thy servant to erect an house to thy worship and service, by whose Pains, Care and Cost, this work was begun and finished. Bless (O Lord) his substance, and accept the work of his hands: Remember him, O our God, concerning this, wipe not out this kindness of his that he hath shewed for the house of his God, and the offices thereof, and make them truly thankful to thee, that shall enjoy the benefit thereof, and the ease of it; and what is by him well intended, make them rightly to use it which will be the best fruit and to God most acceptable.

Post hæc vota populum stans dimittit cum Benedictione hac.

**T**He peace of God which passeth all understanding, keep your hearts and Minds in the Knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

## CONSECRATIO C Æ M E T E R I I.

**S**Tatim a prandio (quod in ædibus suis vicinis Fundator Capellæ satis lante appararat Domino Episcopo, atque convenarum magnæ frequentiæ) adrem divinam reversis, alter Sacellanorum præit.

**O**ur Father, &c.

Post Responsas, Psalmus 90. recitatur alternis.

Post Psalmum Episcopus cum universa multitudine egreditur Capella, atque ad Orientalem Cœmeterii partem stans, denuo sciscitatur.

Captain *Smith*, for what have you called us hither again?

Ille schedulam, ut prius humillime porrigit, quath præfatus a Registris recitat in hæc verba.

**I**N the name of *Richard Smith* of *Peer-tree* in the County of "*Southampton* Esquire, R. Reverend Father in God, I present unto you the state of the Village of *Weston*, &c. *ut prius, usque ad, the River cannot be passed*, whereby it often cometh to pass that they have been constrained to bury their dead in the open fields, the water not being passable; or if they durst venture over, yet the dead body was followed with so little Company, as was no way seemly.

"And thus much formerly having been presented to your Predecessor, the R. R. F. in God, *James* late Bishop of *Winton*; and Petition to him made to give and to grant leave unto the said *Richard Smith* to enclose a piece of ground for a Burial-place on the east side of the said River, he favourably gave licence and granted power unto the said *Richard Smith* so to do, as may appear by an instrument under his Episcopal Seal, bearing date the 23 of February in the year of our Lord God, according to the Computation of the Church of *England*, 1617.

"Which place of Burial being now enclosed with a decent Rail of Timber, at the only proper cost and charges of him the said

" *Richard Smith*, with intent and purpose that it might be dedicated and consecrated only and wholly for Christian burial, for him the said *Richard Smith*, and his Family, and the said inhabitants, and none other.

" In which respect I beseech God to accept of this sincere intent and purpose, and both he and they are together humble Suiters to your Lordship, as Gods Minister, the Bishop and Ordinary of this Diocese, in God's stead to accept this his free-will offering, and to decree this ground severed from all former common and profane uses, and to sever it, as by the Word of God and prayer, and other special Religious duties to dedicate and consecrate it to be a Coemeterie or place of christian burial, as aforesaid; wherein their bodies may be laid up until the day of the general Resurrection; promising that they will ever so hold it for holy ground, and use it accordingly; applying it to no other use, but that only; and they will from time to time, and ever hereafter, as need shall be, see it conveniently repaired and fenced in such sort as a Coemeterie or Burying-place ought to be.

Hoc ipsum vero (Episcopo paucis interrogatis) viva voce confirmant Fundator, et qui e vicinia.

Lectio prima desumiture 23. Gen. Secunda Lectio destinabatur prima Epist. ad Cor. cap. 15. a vers. 15. ad finem propter angustias temporis omissa.

Tum Dominus Episcopus in genua ibi submissus precatur.

**O** Lord God, thou hast been pleased to teach us in thy holy Word, as to put a difference between the soul of a Beast, and the spirit of a Man; for the soul of a Beast goes down to the earth from whence it came, and the spirit of a Man returneth unto God that gave it; so to make divers accompts of the Bodies of Mankind and the Bodies of other living creatures; in so much as the Body of *Adam* was resolved on, and afterwards the workmanship of thine own hands, and endued with a soul from thine own breath: But much more since the second *Adam*, thy blessed Son, by taking upon him our nature, exalted this flesh of ours to be flesh of his flesh, whose flesh thou sufferedst not to see Corruption; so that the Body returns to the earth, and the soul to him that give it. It shall from thence return again, it is but a rest, and a rest in hope (as saith the Psalmist) for it is a righteous thing with God, that the Body which was partaker with the soul both

in doing and suffering, should be raised again from the Earth to be partaker also with the soul of the reward, or punishment which God in Mercy or Justice shall reward, not to one of them alone but joyntly to them both.

[There being then so great difference it is not thy will, O Lord, that our bodies should be cast out as the Bodies of Beasts to become dung for the earth, or our bones lie scattered abroad to the sight of the Sun; But when thy servants are gathered to their Fathers, their Bodies should be decently and seemly laid up in the bosom of the Earth from whence they were taken.

[Neither is it thy pleasure, O Lord, that they should be buried as an Ass in the open fields, but in a place chosen and set apart for that purpose.

For even so from the Beginning we find the holy Patriarch *Abraham* (the Father of the faithful) would not bury his dead in the common fields; nay nor amongst the Bodies of the Hethites who were heathen men, but purchased a burial-place for himself in the plain of *Mamre*, which being as it were the Church-Yard of the Patriarchs, therein they laid the dead bodies of *Sara* his Wife, of Himself, his Son *Isaac* and *Rebecca* his Wife; after them *Jacob* and *Leah* were buried there.

After this manner did the Patriarchs, in old time, who trusted in God, sever themselves places for burial: whose children we are so long as we do their works, and walk in the steps of their most holy Faith.

Ensuing then the steps of the Faith of our Father *Abraham*, we, for the same purpose, have made choice of the very same place wherein we now are, that it may be as the Cave of *Mamre*, even Gods store-house for the bodies of such our Brethren and Sisters to be laid up in, as he shall ordain there to be interred; there to rest in the sleep of peace till the last Trump shall awake them, for they shall awake and rise up that sleep in the dust; for the dew shall be as the dew of herbs, and the earth shall yield forth her dead.

We beseech thee good Lord to accept this work of ours in showing mercy to the dead; and mercifully grant that they whose bodies shall be here bestowed, and we all, may never forget the day of putting off the Tabernacle of this flesh, but that living we may think upon death, and dying we may apprehend life; and rising from the

death of sin to the life of Righteousness, which is the first rising of Grace, we may have our parts in the second which is the rising to glory by thy Mercy, O most gracious Lord God, who doest live, and govern all things, world without end.

Priorem dein formulam per omnia secutus, in Cathedram ibi se collocat, atque Actum consecrationis promulgat.

**I**N *Dei Nomine. Amen.* Nos *Lancelotus* permissione divina *Winton.* Episcopus hunc locum jacentem in vasto solo vulgo nuncupatum *Ridgway-heath*, infra Parochiam Ecclesiæ parochialis sanctæ *Mariæ*, &c. et jam propriis sumptibus strenui viri *Rich. Smith* de *Peer-tree* Armigeri in circuitu Capellæ noviter ab eo quoque propriis sumptibus suis constitutæ, palis inclusum et arboribus consitum; continentem in longitudine 148 pedes aut circiter, in latitudine 124 pedes, aut circiter, in toto vero circuitu 435 pedes aut circiter; a pristinis, aliisque quibuscunque communibus usibus et profanis in usus sacros separandum fore decernimus, et sic separamus; ac eundem inhabitantibus vel degentibus in familia *Ric. Smith*, in villa de *Weston*, Hamlettis de *Ichin*, *Wolston*, *Ridgway*, et in parte Manerii de *Bitterne*, quæ est de Parochia sanctæ *Mariæ* juxta *South-ampt.* in cœmeterium sive locum Sepulturæ pro corporibus inibi decedentium Christiano ritu humaniæ, quantum in nobis est, ac de jure et canonibus Ecclesiasticis, ac de statutis hujus Regni Angliæ possumus autoritate nostra ordinaria et Episcopali assignamus: ac per nomen Cœmeterii Capellæ *JESV* designatus dedicamus, et in usum prædictum consecramus; ac sic assignatum, dedicatum: et consecratum fuisse et esse et in futurum, perpetuis temporibus remanere debere palam ac publice declaramus; Ac Cœmeterium Capellæ *JESV* deinceps in perpetuum nuncupandum desernimus: Privilegiis insuper omnibus et singulis Cœmeteriis et locis sepulturæ ab antiquo consecratis competent. Cœmeterium prædictum sive locum sepulturæ ad omnem juris effectum munitum esse volumus, et quantum in nobis est et de jure possumus, sic munimus et stabilimus per præsentem.

Proviso tamen, quod prædict. *Richardus*, Heredes, et Assignati sui, ac reliqui in dicta villa, Hamlettis, &c. inhabitantes, propriis suis sumptibus dictum Cœmeterium de tempore in tempus, in decenti statu conservabunt, et clausuras ejus quoties opus fuerit sufficienter et convenienter reparabunt. Salvis etiam et omnino reservatis Rectori Ecclesiæ Parochialis sanctæ *Mariæ* prædictæ, ac Guardianis aliisque Ministris dictæ Ecclesiæ pro tempore existentibus in perpetuum, omnibus et singulis oblationibus, mortuariis, Feudis et vadiis, pro omnibus et singulis sepulturis Mortuorum in hoc Cœmeterio, aut ratione eorundem de jure, sive consuetudine debitæ, et in tam amplis modo et forma, ac si personæ prædictæ sepultæ fuissent in Cœmeterio Matricis Ecclesiæ prædictæ. Quas quidem oblationes et mortuaria, feuda et vadia omnia et singula sic de jure ac consuetudine debita Rectori, Guardianis et Ministris dictæ Matricis Ecclesiæ pro tempore existentibus in perpetuum solvendi, quantum in nobis est, et jura patiuntur, reservamus per præsentem: salvi item nobis et successoribus nostris, tanquam loci Ordinariis, potestate visitandi dictum Cœmeterium de tempore in



tempus, et inquirendi an sufficienter reparatum fuerit in clausuris; et an omnia ibi decenter et secundum ordinem fiant; et, si minus fiant, per censuras Ecclesiasticas corrigendi.

His finitis precatur denuo.

**L**ord God of *Abraham, Issac and Jacob*, who because thou art the God, not of the dead, but of the Living, shewest hereby that they are living and not dead, and that with thee do live the spirits of all them that dye in the Lord, and in whom the Souls of them that are Elect after they be delivered from the burden of this flesh, be in joy and felicity; thou hast said thou wilt turn men into small dust, after that wilt say, Return again you Children of men: Thou art the God of Truth, and has said it; thou art the God of power and might, and wilt do it, by that power whereby thou art able to subdue all things unto thy self, and bring to pass whatsoever pleaseth thee in Heaven and Earth, with whom nothing is impossible.

Lord Jesu Christ, who art the Resurrection and the Life, in whom if we believe, though we be dead yet shall we live; who by thy death hast overcome death, and by thy rising again hast opened to us the Gate of everlasting life, who shalt send thine Angels and gather the bodies of thine Elect from all the Ends of the Earth, and especially those who, by a mystical union, are flesh of thy flesh, and in whose hearts thou hast dwelt by Faith; we humbly beseech thee for them, whose bodies shall in this place be gathered to their Fathers, that they may rest in this hope of Resurrection to eternal life; through thee, O blessed Lord God, who shalt change their vile bodies, that they may be like thy Glorious body according to the mighty working whereby thou art able to bring all things, even death and all, into subjection to thy self.

Holy and blessed Spirit, the Lord and giver of life, whose Temples the bodies of the Servants are, by thy sanctifying Grace dwelling in them; we verily trust that their bodies that have been thy Temples, and those hearts in which Christ hath dwelt by Faith, shall not ever dwell in corruption, but that as by thy sending forth thy Breath at first we received our Being, Motion, and Life in the beginning of the Creation, so at the last by the same Spirit, sending forth the same breath in the end of the Consummation, Life Being and Moving shall be restored us again; so that after our dissolution, as thou didst

shew thy holy Prophet, the dry Bones shall come together again, Bone to his Bone, and Sinews and Flesh shall come upon them, and thou shalt cause thy Breath to enter into them, and we shall live; and this Corruption shall put on Incorruption, and this Mortal shall put on Immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctific and bless this place to that end whereunto according to thine own Ordinance we have ordained it, even to bestow the Bodies of thy Servants in, till, the number of thine Elect being accomplished, they with us, and we with them, and with all other departed in the Faith of thy Holy Name, shall have our consummation and Bliss both in body and Soul in thy eternal and everlasting glory.

Blessed Saviour, that didst for this end die and rise again that thou mightest be Lord both of the Living and the dead, whether we live or die thou art our Lord, and we are thine; living or dying we commend our selves unto thee, have mercy upon us, and keep us thine for evermore.

Rientrantes igitur Capellam cantant priorem partem Psal. 16. Conscendit Suggestum Magister *Mattæus Wren*; Thema ei posterior pars vers. 17. cap. 2. S. Joan. *Zelus domus tuæ*, &c. Agit de affectibus in Christo, Zelo inter ceteros; nec illo falso, sed pro Deo, nec cæco, sed secundum scientiam pro Domo, pro Culta Dei; de præsentia Dei, præcipue in Templis; magno non Moram solummodo nostrorum, sed Spei quoque et Fidei incremento fulcimentoque. Deum Locorum distinctione gaudere confirmat, tum exemplo mirifico *Jacobi* tantopere distinguentis *Bethel*; tum maximo omnium miraculo, quo Christi Mercatores e Templo ejecit. Enarratis Christi per hoc factum devotionibus concludit in debitam à nobis Temploꝝ reverentiam, atque istius Fundatoris; Encomium meriti-  
tissimum.

Cantatur pars reliqua; et Vespertinæ preces (incipiendo jam a Symbolo Apostolico) secundum communem Ecclesiæ formulam, finiuntur.

FINIS.

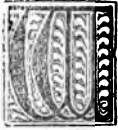
ARTICULI  
DE QUIBUS CONVENIT INTER  
ARCHIEPISCOPOS,  
ET  
EPISCOPOS  
UTRIUSQUE PROVINCIÆ,  
ET  
CLERUM UNIVERSUM,  
In Synodo, *Londini.*

Anno 1562. secundum computationem Ecclesiæ *Anglicanæ*,  
ad tollendam opinionum dissensionem, & consensum  
in vera Religione firmandum.

*Editi autoritate serenissimæ Reginæ.*

LONDINI,  
Apud *Johannem Day*, 1571.

*De fide in sacro-sanctam Trinitatem.*

1.  NUS est vivus, & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentæ, sapientiæ, ac bonitatis, creator, & conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ, tres sunt personæ, ejusdem essentiæ, potentæ ac æternitatis, Pater, Filius, & Spiritus sanctus.

*De verbo, sive Filio Dei, qui verus homo factus est.*

2. FILIUS, qui est verbum patris, ab æterno a patre genitus, verus & æternus Deus, ac patri consubstantialis, in utero beatæ virginis, ex illius substantia naturam humanam assumpsit: ita ut duæ naturæ, divina & humana, integre atque perfecte unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus, & sepultus, ut patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

*De descensu Christi ad inferos.*

3. QUEMADMODUM Christus pro nobis mortuus est, & sepultus, ita etiam credendes ad Inferos descendisse.

*De resurrectione Christi.*

4. CHRISTUS vere mortuus resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cælum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

*De spiritu Sancto.*

5. SPIRITUS sanctus a patre & filio procedens ejusdem est cum patre, & filio essentiæ, majestatis, & gloriæ, verus ac æternus Deus.

*De divinis Scripturis, quod sufficiant ad salutem.*

SCRIPTURA sacra continet omnia, quæ ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit a quonam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & novi Testamenti intelligimus, de quorum autoritate, in Ecclesia nunquam dubitatum est.

*De nominibus, & numero librorum sacræ Canonice Scripturæ veteris Testamenti.*

Genesis.	Secundus liber Paralipomen.
Exodus.	Primus liber Esdræ.
Leviticus.	Secundus liber Esdræ.
Numeri.	Liber Hester.
Duteron.	Liber Job.
Josue.	Psalmi.
Judicum.	Proverbia.
Ruth.	Ecclesiastes vel Concionator.
Prior liber Samuelis.	Cantica Solomonis.
Secundus liber Samuelis.	4. Prophetæ Majores.
Prior liber Regum.	12. Prophetæ minores.
Secundus liber Regum.	
Prior liber Paralipom.	

*Alios autem libros (ut ait Hieronimus) legit quidam Ecclesia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut sunt.*

Tertius liber Esdræ.	Canticum trium puerorum.
Quartus liber Esdræ.	Historiæ Susannæ.
Liber Tobie.	De Bel & Dracone.
Liber Judith.	Oratio Manasses.
Reliquum libri Hester.	Prior liber Machabeorum.
Liber sapientiæ.	Secundus liber Machabeorum.
Liber Jesu filii Sirach.	
Baruch propheta.	

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, & habemus pro Canonicis.

*De veteri Testamento.*

7. TESTAMENTUM vetus, novo contrarium non est, quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei, & hominum, Deus & homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen (quoad ceremonias & ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

*De tribus Symbolis.*

8. SYMBOLATRIA Nycænum, Athanasii, & quod vulgo Apostolorum appellatur, omnino recipienda sunt, & credenda, nam firmissis Scripturarum Testimoniis probari possunt.

*De peccato originali.*

9. PECCATUM originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ ejuslibet hominis ex Adamo naturaliter propagati: qua fiat, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit ut affectus carnis Græce *φρόνημα σαρκός* quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur, legi Dei non subjiciatur. Et quantum renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen in sese ratione habere concupiscentiam, fatetur Apostolus.

*De libero arbitrio.*

10. EA est hominis, post lapsum Adæ, conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per

Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, & pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valemus.

*De hominis justificatione.*

TANTUM propter meritum Domini, ac Servatoris nostri Jesu 11. Christi, per fidem, non propter opera, & merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis, fusius explicatur.

*De bonis operibus.*

BONA opera quæ sunt fructus fidei, & justificatos sequuntur, 12. quanquam peccata nostra expiare, & divini judicii severitatem ferre non possunt: Deo tamen grata sunt: & accepta in Christo, atque ex vera & viva fide necessario profluunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu judicari.

*De operibus ante justificationem.*

OPERA quæ fiunt ante gratiam Christi, & spiritus ejus afflatum, 13. cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non sunt facta, ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

*De operibus supererogationis.*

OPERA quæ supererogationis appellant, non possunt sine arrogantia, & impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat: Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inutiles sumus.

*De Christo qui solus est sine peccato.*

CHRISTUS in nostræ naturæ veritate, per omnia similis factus est 15. nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus, absque macula, qui mundi peccata per

immolationem sui semel factam, tolleret, & peccatum (ut inquit Johannes) in eo non erat: sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

*De peccato post Baptismum.*

16. NON omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in spiritum sanctum, & irremissibile. Proinde lapsi a Baptismo in peccata, locus pœnitentiæ non est negandus: post acceptum spiritum sanctum possumus a gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere: ideoque illi damnandi sunt, qui se quam diu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus, veniæ locum denegant.

*De prædestinatione & electione.*

17. PRÆDESTINATIO ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante secundum propositum ejus, vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sanctæ ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis & ineffabilis consolationis plena est, vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumque ad celestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilis, atque conformat, tum qui amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, pernitionissimum est precipitium, unde illos diabolus protrudit, vel in des-



parationem vel in æque perniciosam impurissimæ vitæ securitatem, deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt, & Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, diserte revelatam.

*De speranda æterna salute tantum in nomine Christi.*

SUNT & illi Anathematizandi, qui dicere audent unumquemq; 18. in lege aut secta quam profitetur esse servandum, modo juxta illam, & lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent ni quo salvos fieri homines oporteat.

*De Ecclesia.*

ECCLESIA Christi visibilis est cœtus fidelium, in quo verbum 19. Dei purum prædicatur, & Sacramenta, quoad ea quæ necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, & Antiochena: ita & erravit Ecclesia Romana, non solum quoad agenda, & cæremoniarum ritus verum in his etiam quæ credenda sunt.

*De Ecclesiæ Authoritate.*

HABET Ecclesia Ritus sive Cæremonias statuendi jus, & in 20. fidei controversiis authoritatem; quamvis Ecclesia non licet quicquam instituere quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis, & conservatrix, attamen ut adversus eos nihil decernere, ita præter illos, nihil credendum de necessitate salutis debet, obtrudere.

*De autoritate Conciliorum generalium.*

GENERALIA Concilia, sine jussu, & voluntate principum con- 21. gregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei, reguntur, & errare possunt, & interdum errarunt etiam in his quæ ad Deum pertinent: ideoq; quæ ab illis instituuntur, ut ad salutem necessaria; neq; robur habent, neq; authoritatem, nisi ostendi possint e sacris literis esse desumpta.

*De purgatorio.*

22. DOCTRINA Romanensium de purgatorio, de indulgentiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum necnon de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innititur: immo verbo Dei contradicit.

*De Ministrando in Ecclesia.*

23. NON licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit, ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini publice concessa est in Ecclesia, co-optati fuerint, & asciti in hoc opus.

*De loquendo in Ecclesia lingua quam populus intelligit.*

24. LINGUA populo non intellecta, publicas in Ecclesia preces peragere aut Sacramenta administrare, verbo Dei, & primitivæ Ecclesiæ consuetudini plane repugnat.

*De Sacramentis.*

25. SACRAMENTA a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet : Baptismus, & Cœna Domini.

Quinque illa vulgo nominata Sacramenta : scilicet, confirmatio, poenitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati : sed Sacramentorum eandem cum Baptismo, & Cœna Domini rationem non habentes, ut quæ signum aliquod visibile, ac cæremoniam, a Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumfererentur, sed ut rite illis uterentur & in his duntaxat qui digni percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

*De vi institutionum divinarum quod eam non tollat malitia Ministrorum.*

QUAMVIS in Ecclesia visibili, bonis mali semper sunt admixti, 26. atque interdum ministerio verbi, & Sacramentorum administrationi præ-int, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & autoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo; tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrantur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia, noverint, atque tandem justo convicti judicio deponantur.

*De Baptismo.*

BAPTISMUS non est tantum professionis signum, ac discri- 27. minis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissionis de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

*De Cæna Domini.*

COENA Domini non est tantum signum mutæ benevolentiæ 28. Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo, rite, digne, & cum fide sumentibus, panis quem

frangimus est communicatio corporis Christi : similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & Vini Transubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantum cœlesti, & spiritali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistiæ, ex institutione Christi non servabatur, circumferabatur, elevabatur, nec odorabatur.

*De manducatione corporis Christi, & impios illud non manducare.*

29. IMPII, & fide viva destituti, licet carnaliter, & visibiliter (ut Augustinus loquitur) corporis, & sanguinis Christi Sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant, & bibunt.

*De utraque specie.*

30. CALIX Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis ex equo administrari debet.

*De unica Christi oblatione in cruce perfecta.*

31. OBLATIO Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, est ulla alia pro peccatis expiatio, unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ, aut culpæ, pro vivis & defunctis, blasphema figmenta sunt, & perniciosæ imposturæ.

*De conjugio Sacerdotum.*

32. EPISCOPIS, presbyteris, & diaconis, nullo mandato divino præceptum est, ut aut cœlibatum voveant, aut a matrimonio ab-

stineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

*De excommunicatis vitandis.*

QUI per publicam Ecclesiæ denuntiationem rite ab unitate 33. ecclesiæ præcisus est, & excommunicatus, is ab universa fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis) habendus est tanquam Ethnicus & publicanus.

*De traditionibus Ecclesiasticis.*

TRADITIONES atque cæremonias easdem, non omnino neces- 34. sarium est esse ubique, aut prorsus consimiles. Nam ut variæ semper fuerunt, & mutari possunt, pro Regionum, temporum & morum diversitate, modo nihil contra verbum Dei instituitur.

Traditiones, & cæremonias Ecclesiasticas quæ cum verbo Dei non pugnant, & sunt autoritate publica institutæ, atque probatæ, quisquis privato consilio volens, & data opera publice violaverit, is ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice ut cæteri timeant, arguendus est.

Quælibet Ecclesia particularis, sive Nationalis, auctoritatem habet instituendi, mutandi aut abrogandi Cæremonias, aut ritus Ecclesiasticas, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

*De Homiliis.*

TOMUS secundus Homiliarum, quarum singulos titulos huic 35. articulo subjunximus, continet piam & salutarem doctrinam, & his temporibus necessariam, non minus quam prior Tomus Homiliarum, quæ editæ sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, & clare, ut a populo intelligi possint, recitandas esse judicavimus.

*De nominibus Homiliarum.*

Of the right use of the Church.  
 Against peril of Idolatry.  
 Of repairing and keeping clean  
 of Churches.  
 Of good works.  
 First of fasting.  
 Against gluttony and drunken-  
 ness.  
 Against excess of Apparel.  
 Of Prayer.  
 Of the place & time of Prayer.  
 Of the worthy receiving of  
 the Sacrament of the body  
 and blood of Christ.  
 Of the gifts of the Holy  
 Ghost.

That common Prayers and Sa-  
 craments ought to be minis-  
 tred in a known Tongue.  
 Of the reverent estimation of  
 God's Word.  
 Of Alms doing.  
 Of the Nativity of Christ.  
 Of the passion of Christ.  
 Of the Resurrection of  
 Christ.  
 For the Rogation days  
 Of the State of Matrimony.  
 Of Repentance.  
 Against Idleness.  
 Against Rebellion:

*De Episcoporum & Ministrorum consecratione.*

36. LIBELLUS de consecratione Archiepiscoporum, & Episcopo-  
 rum & de ordinatione præbyterorum, & diaconorum, editus nuper  
 temporibus Edwardi VI. & autoritate Parlamenti illis ipsis tem-  
 poribus confirmatus, omnia ad ejusmodi consecrationem, & ordina-  
 tionem necessaria continet, & nihil habet, quod ex se sit, aut su-  
 perstitiosum, aut impium: itaque quicumque juxta ritas illius libri  
 consecrati, aut ordinati sunt, ab anno secundo prædicto regis Ed-  
 wardi, usque ad hoc tempus, aut imposterum juxta eosdem ritus  
 consecrabitur, aut ordinabuntur, rite atque ordine, atque legitime  
 statuiimus esse, & fore consecratos & ordinatos.

*De civilibus Magistratibus.*

37. REGIA Majestas in hoc Angliæ regno, ac ceteris ejus dominiis,  
 summam habet potestatem, ad quam, omnium statuum hujus regni,

sive illi Ecclesiastici sint, sive civiles, in omnibus causis, suprema gubernatio pertinet, & nulli externæ jurisdictioni est subjecta nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur. Sed eam tantum prerogativam, quam in sacris Scripturis a Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam: hoc est, ut omnes status, atque ordines fidei suæ a Dei commissos, sive illi Ecclesiastici sint, sive civiles, in officio contineant, & contumaces, & delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare & justa bella administrare.

### *De illicita bonorum communicatione.*

FACULTATES & bonâ Christianorum non sunt communia, 38. quoad jus & possessionem (ut quidem Anabaptistæ falso jactant) debet tamen quisque de his quæ possidet, pro facultatum ratione pauperibus eleemosynas benigne distribuere.

### *De jure jurando.*

QUEMADMODUM juramentum vanum, & temerarium a 39. Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei & charitatis, jurare liceat modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio & veritate.

*Confirmatio Articulorum.*

40. HIC liber antedictorum Articulorum jam denuo approbatus est, per assensum & consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ, defensoris fidei, &c. retinendus, et per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuo confirmati, subscriptione D. Archiepiscopi & Episcoporum superieris domus, & totius Cleri inferioris domus in Convocatione Anno Domini. 1571.
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**L I B E R**  
**QUORUNDAM**  
**C A N O N U M**  
**DISCIPLINÆ**  
**ECCLESIAE ANGLICANÆ.**  
**ANNO MDLXXI.**

De Episcopis.  
De Decanis Ecclesiarum.  
De Archidiaconis.  
De Cancellariis, &c.  
De Ædituis Ecclesiarum.

De Concionatoribus.  
De Residentia.  
De Pluralitatibus.  
De Ludimagistris.  
De Patronis, &c.

**LONDINI,**  
*Apud Johannem Day, 1571.*

## DE EPISCOPIS.

*Sequuntur in hoc libello certi quidam articuli de sacro ministerio, & procuracione Ecclesiarum, in quos plene consensus est in Synodo a Domino Matthæo Archiepis. Cantuar. & totius Angliæ Primatæ & Metropolitano, & reliquis omnibus ejus Provinciæ Episcopis, partim personaliter præsentibus, partim procuratoria manu subscribentibus in synodo inchoata Londini in æde Divi Pauli, tertio die Aprilis. 1571.*



**OMNES EPISCOPI** diligenter docebunt Evangelium, non tantum in Ecclesiis Cathedralibus quibus præsent, sed etiam passim, per omnes Ecclesias suæ cujusque diocæses, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem Sacrarum Scripturarum : utque statis temporibus conveniant ad suas quique Ecclesias, & diligenter ascultent Sacris Concionatoribus, utque submisce & audiant pias preces, quæ à Ministro dicentur, & una præsentur ipsi, & cœlestium Mysteriorum, ut nunc in Ecclesiis nostris autoritate, & jussu totius Regni legitime, & pie procurantur, sint participes.

Episcopus quisq; ante Calendas Septembris proximas, advocabit ad se omnes publicos Concionatores, quicunque erunt in sua cujusque diocesi, & ab illis repetet facultates concionandi, quas habent authentico sigillo consignates, easque vel retinebit apud se vel extinguet. Deinde, delectu illorum prudenter facto, quoscumque ad illam tantam functionem, ætate, doctrina, judicio, innocentia, modestia, gravitate, pares invenerit, illis novas facultates ultro dabit : ita tamen ut prius subscribant articulis christianæ religionis publice in synodo approbatis, fidemque dent, se velle tueri, & defendere doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi.

Episcopus etiam atque etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminosos,

& tota vita impuros, & sceleratos admittamus. Ex eo adversarius facile capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modeste & compositè ornabunt, ut fratres suos, quos Paulus appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commodè intelligat latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta; nec nisi cujus vita & innocentia gravium, & piorum hominum & Episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo & sedentario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, ut sit unde vitam tueatur, si Dei permissu, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec nisi qui intra ipsius diocesis sacro ministerio functurus sit, nec unquam nisi ubi sacrum aliquod ministerium in eadem diocesi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad sacerdotiorum proventus, vel Ecclesiasticum ministerium recipiet, nisi ab illo Episcopo, è cujus diocesi discessit, literas commendatitias, quas appellant dimissorias, secum afferat.

Episcopus præbendarum, & beneficiorum suorum proximas secundas aut tertias advocaciones, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & a Christiana charitate alienæ: nec dimissiones fructuum, aut redditum cujusunque rectoris, aut Ecclesiastici beneficii quacunque ratione in plurimos confirmabit.

Episcopus neminem, qui se otioso nomine Lectorem vocet, et manus impositionem non acceperit in Ecclesiæ ministerio versari patietur.

Quivis Archiepiscopus, et Episcopus habebit domi suæ sacra Biblia in amplissimo volumine, uti nuperrime Londini excusa sunt, & plenam illam historiam quæ inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi cœnaculo, ut & ipsorum familia, & advenis usui esse possint.

### *Decani Ecclesiarum Cathedralium.*

EQSDEM illos libros quos proxime diximus, Decanus quisque curabit emi, & locari in Ecclesia suâ Cathedrali, ejusmodi in loco,

ut a Vicariis & minoribus canonicis, & Ministris Ecclesiæ, & ab advenis, & peregrinis commode audiri, & legi possint.

Eosdem libros illos, Decanus & Primarius quisque residentarius, quos appellant Ecclesiæ dignitates, ement suo quisque famulatio, eosque opportuno aliquo in loco, vel in aula, vel in cœnaculo locabunt.

Decanus & Præbendarii diligenter docebunt sacrum Dei verbum, non tantum in Ecclesiis Cathedralibus ubi vivunt, sed etiam in aliis Ecclesiis in eadem diœcesi, maxime vero in illis locis, unde ipsis redditus annui, & stipendia suppeditantur. Quod nisi fecerint, pro Episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus, alicujus Collegii, aut Ecclesiæ Cathedralis, nec Præses, nec Rector, nec quisquam ex illo ordine, quocunque nomine censeatur, utetur posthac amictu illo quem appellant Graium Amicium, aut alia ulla veste simili superstitione contaminata. Sed in Ecclesiis quisque suis utentur tantum linea illa veste, quæ adhuc Regio mandato retinetur & Scholastica Epomide, quæ suo cujusque Scholastico gradui & loco conveniat.

Quivis Decanus in singulos annos ad minimum quater residebit in Ecclesia sua Cathedrali, ibique singulis hujusmodi vicibus mensem integrum (si fieri potest) docendo verbum Dei & hospitalitatem servando moram faciet, nisi forte gravibus & urgentibus causis impediatur. Eas autem causas in singulas vices indicabit Episcopo suo. Ubi autem venerit, una cum Præbendaris residentibus curabit, ut statuta illius Ecclesiæ, nisi contraria sint (ut multa sunt) verbo Dei, & statuta hujus regni quæcunque sunt, quæ Ecclesiasticum ordinem attingunt, & sacræ Injunctiones, vel à Regia Majestate editæ, vel Episcopi in visitationibus illius Ecclesiæ Cathedralis impositæ, diligenter observentur. Præterea Decanus, & Residentarii quantum maxime possint dabunt operam, ut minores Canonici, aut Vicarii & Ministri Ecclesiæ, ne ignavi, & inutiles vitam ducant in ocio, & illicitis lusibus se exercent, adigantur ad studia Scripturarum, utque illorum quisque habeat novum Testamentum, non tantum Latino sermone scriptum, sed etiam Anglico.

Decanus & Residentarii curabunt, ne qua alia forma observetur in canendis aut dicendis sacris precibus, aut in administratione sacramentorum, præterquam quæ proposita, & præscripta est in Libro publicarum precum: nec nullum admittent peregrinum ad habendam sacram

concionem ad populum nisi ei, aut Regia Majestas, aut Archiepiscopus illius Provinciæ, aut illius diœceseos Episcopus facultatem indulserit. Et si ejusmodi aliquis Concionator, ita vel à Regia Majestate, vel ab Archiepiscopo, vel ab Episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnantiem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum præcum : Decanus aut Residentiarii primo quoque tempore indicabunt id Episcopo literis suis, & eorum aliquot qui concionantem audiverunt manu consignatis, ut ille statuatur quod videbitur.

• *Archidiaconi.*

QUIVIS Archidiaconus habebit domi suæ, & alios libros, & nominatim eos, qui inscribuntur *Monumenta Martyrum*.

Archidiaconus qui vel jure communi, vel præscriptione habet potestatem visitandi, semel in singulos annos in persona sua, visitabit Provinciam suam, neque quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis vicesimum quartum compleverit, & non solum doctrina, sed etiam gravitate, & modestia par sit, obeundo illi muneri.

Archidiaconi, & illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisque promoverit in studio scripturarum, & quicumque ex illo ordine Magisterium Artium in Academiis non attigerint, illis proponent partem aliquam novi Testamenti memoriter ediscendam, eosque in proxima synodo ad repetitionem adigent, & contumaces, & negligentes Episcopo indicabunt.

Peracta visitatione Archidiaconus significabit Episcopo, quos invenerit in quoque decanatu, ea doctrina, & judicio præditos ut digni sint qui pro concione doceant populum, & præsit aliis. Ex illis Episcopus potest delectum facere, quos velit esse Decanos rurales.

Archidiaconi in omnes delinquentes severe, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem constat offendisse, impune abire patientur.

Archidiaconi curabunt, ut forensium suorum actorum memoriæ fideliter & tuto conserventur, & semel in singulos annos adherent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ

coram ipsis anno superiori probata fuerint, ut ea in Episcopi registro asserventur, copias autem illorum testamentorum ad usum suum ipsi sibi describent, si velint.

*Cancellarii, Commissarii, Officiales.*

QUIVIS Cancellarius, Commissarius, & Officialis erit institutus in legibus Ecclesiasticis & civilibus, qui annum ætatis vicesimum sextum attigerit, & in scholis doctrinæ nomine gradum aliquem susceperit, & in forensibus causis mediocriter versatus fuerit, de cujus vita & moribus nullus sinister sermo audiatur. Adhæc quivis horum, aut erit in sacro ministerio, aut si non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenue præ se feret: & antequam in functionem ingrediatur, sacramento se obstringet, de autoritate & primatu Principis atque etiam subscribet articulis de religione in Synodo Episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet usque ad ferendam sententiam excommunicationis nisi tantum in causis instantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure possint, & solent fieri.

Excommunicationis autem sententiam deferent tantum ad Episcopum: eamque aut ipse per se pronuntiabit, aut gravi alicui viro in sacro ministerio constituto, pronuntiandum committet. Postquam autem sententiam tulerit, addet insuper commonendi populi, & terroris causa, formulam illam verborum, quæ postea suo loco subjicietur, atque etiam aliam formulam similem, quæ servanda sit in denuncianda ad populum excommunicatione, curabit describi, & mitti ad singulos Ecclesiarum præfectos, ut habeant quo utantur, si usus postulet, Commutationem autem injunctæ poenitentiae, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commissarius. Ea potestas multis gravibus de causis Episcopo soli reservabitur, aut si quem alium Episcopus ad eum usum speciali mandato designabit.

Ecclesiasticus Judex cujuscunque loci aut ordinis, neminem excommunicatum absolvet Domi suæ, aut alioqui in privatis ædibus: sed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commissarii, omnem adhibebunt diligentiam, ut ceteri omnes qui ipsorum jurisdictioni subjiciuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Ministri Ecclesiarum, studiosè

versenter in sacris literis, & sibi libros ordini & professioni suæ congruentes comparent, ut quicunque ad Magisterium Artium non accesserit, emat sibi duos libros novi Testamenti, alterum Latine translatum, alterum Anglice, ut illorum quisque memoriter ediscat eam pensam Scripturarum quæ illi vel ab Ecclesiastico Judice ordinario, vel ab alio cujus fidem & industriam Episcopus elegere maluerit, fuerit imposita: ut observent ordines & ritus descriptos in Libro publicorum precum, tam in legendis sacris Scripturis, & precibus dicendis, quam etiam in administratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeste se gerant & in gravi vestitu, in libello admonitionum proposito, modeste & decehter ambulent: utque si familiam habeant, & uxores non habeant, mulierem aliam domi suæ ne alant nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quod si cœlibes vivant & uxores non habeant, in taberna aut caupona cibum ne capiant, sed honesta aliqua in domo in eodem Parochia, ubi sine suspitione possint vivere: ut ne ludant aleis, neve chartis, aut aliis improbatis lusibus se exerceant: ut arcu tantum utantur & sagittis, idque animi causa, ut imoderate, & in tempore, ne vel ab officio faciendo, vel a Sacrarum Scripturarum studiis auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus uspiam inserviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujusque privatis ædibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione ejus rei potestatem fecerit, Ne Rector aut Vicarius, aut Parochus inserviat plusquam uni Ecclesiæ, aut Capellæ uno die.

Quivis Minister Ecclesiæ, antequam in sacram functionem ingredietur, subscribet omnibus Articulis de Religione Christiana, in quos consensus est in Synodo: & publicè ad populum, ubicunque Episcopus jusserit, patefaciet conscientiam suam quid de illis Articulis, & diversa doctrina sentiat. Semel autem receptus in sacram ministerium, ab eo imposterum non discedet, nec se aut vestitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Ecclesiæ, Vicarius, aut Parochus, quotannis ante vicesimum diem à Paschate, exhibebit Episcopo, ejusve Cancellario aut Commissario, nomina & cognomina Parochianorum ætatem tantum marium quam fœminarum (eorum inquam) qui cum exegerent annum ætatis suæ decimum quartum, tamen ad sacrosanctam Communionem (uti statutis & legibus Ecclesiasticis hujus regni tenentur) non accesserunt.

rint, quique subire examen Ecclesiastici ministri de ediscendo Catechismo, & articulis Christianæ religionis detraxerint: quique Parentes aut Domini, liberos aut famulos suos ad audiendum discendumque eundem illum Catechismum constitis temporibus ad Ecclesiam mittere contempserint. Neminem autem patientur de sacro lavacro infantem suscipere, nisi qui ad mensam dominicam accesserit, & sanctorum mysteriorum particeps fuerit: ad mysteriorum autem Communionem neminem admittet, qui Catechismum, & articulos fidei non didicerit.

Omnibus dominicis, et festis diebus, Rectores, Vicarii, & Parochi ita maturè & convenienter captato tempore venient ad Ecclesias, ut Parochiani confectis rebus suis, cum libris & famulis possint eodem occurrere. Ibi vero reverenter (uti par est) & pie peragent sacrum mysterium, ita clare, aperte, distincte, ut populus audire, & intelligere possit quid dicatur, & ex eo consolationem, & fructum capere. Eandem pietatem & reverentiam in sacrosanctis etiam mysteriis retinebunt, modo ne ad superstitionem, aut adorationem, aut idololatricum cultum vergant. Quod si tempore sacræ Communionis nulla erit concio de scripto & e pulpito pronuntiabunt unam aliquam, aut aliam ex illis homiliis quas jam antea publicavimus in illum usum. Interim cohortabuntur populum, ut diligenter veniant ad Ecclesias, ut quæ legantur, quæque dicantur attente audiant, utque se toto illo tempore reverenter, & modeste gerant. Et ne piorum animi, insolentia & irreligiosa levitate offendantur, curabunt ne juvenes, præsertim rustici, quorum ingenia procliviora fere sunt ad neglectum pietatis, & nequitiam: neve pulsant campanas, neve per templum obambulent, neve inter se otiose colloquantur, neve aut risu, aut strepitu, aut scurrilibus ineptiis, vel ministrum impediunt, vel offendant populum.

Admonebunt populum, ut frequentius accendant ad sacram communionem, utque jam antea tota mente (uti par est) sese præparent. Et ut omnes intelligant quid debeant Deo optimo maximo: quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus: quid fratribus suis: quid populo Dei, omnibus dominicis & festis diebus statim a meridie præsto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechismum, & in eo instituent omnes suos omnium ætatum, atque ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Imprimis vero admonebunt adolescentes & juvenes, non tantum mares,



sed etiam fœminas, cantum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem e sacro fonte suscipiat, nisi antea didicerit rudimenta religionis Christianæ & possit ad omnes partes Catechismi convenienter & dextre respondere.

Quod si Rectores, Vicarii, Parochi, vel concionari non possint, vel facultatem concionandi ab Episcopo non acceperint, tamen docebunt pueros prima elementa legere, scribere, noscere officium suum, quid debeant Deo, quid parentibus, quidque aliis : & si quos ex illis viderint ea esse indole, ut possint institutione, atque cultu ad literarum cognitionem pervenire, hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis disciplinis possint aliquando idonei esse ad sacrum Dei optimi maximi Ministerium ; quos autem hebetiores, & ingenio a literis alieniore esse senserint, & eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & gravibus de causis, constitutum esse in Synodo a Reverendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & aliis Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neve juvenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neve Puella ante decimum quartum.

### *Æditui Ecclesiarum & alii selecti.*

ÆDITUI pro consuetudine suæ quique Parochiæ, Parochianorum suorum, & Ecclesiastici sui Ministri suffragiis, eliguntur : alioqui æditui non erunt : nec amplius quam unum annum durabunt in illo munere, nisi forte iterum eligantur. Omnes autem Æditui semel in singulos annos reddent justam rationem earum pecuniarum, quæ in suas manus pervenerunt : atque etiam indicabunt particulatim quos sumptus fecerint in sarta tecta & usum Ecclesiæ. Postremo vero discedentes ab officio, quicquid pecuniarum, aliarumque Ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, ut ab illis rursus tradi possit proximis ædituis.

Æditui curabunt ut Ecclesiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in celestium mysteriorum tractatione, aut in habenda & audienda communione, cœli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Ecclesiastico conventu pax quam

maxime conservetur & in omnibus Episcoporum atque Archidiaconorum visitationibus, fideliter & nominatim detegant, atque indicabunt eos omnes qui sese in Ecclesia immodeste gesserint, quique vel intempestiva pulsatione campanarum, vel ambulationibus, vel colloquio & strepitu, ministrum aut concionatorem impediverint.

Ædifici curabunt ut ædes sacræ, munde & sancte conserventur, ne cuiquam vel pulvere, vel ramentis, vel sordibus, moveant nauseam. Curabunt etiam ut sacra Biblia sint in singulis Ecclesiis in amplissimo volumine (si commode fieri possit) qualia nunc Londini excusa sunt, ut liber publicarum precum, ut sacræ homiliæ, utque homiliæ, quæ nuper scriptæ sunt contra rebellionem, sint in singulis Ecclesiis. Hos libros quam maxime integros & mundos esse convenit; laceros autem aut sordidos nullo modo, ne populo fastidium, et contemptum pariant. Curabunt mensam ex asseribus compositæ junctam, quæ administrationi, sacro sanctæ communionis inserviat; & mundum tapetem, qui illam contegat; & suggestum commodum, unde cœlestis doctrina publicetur. Curabunt insuper ut omnia illa solaria, in quibus cruce lignæ aliquando prostabant, & aliæ reliquæ superstitionis prorsus e medio auferantur, utque templorum parietes nova fidelia inducantur, & lectissimis sanctarum scripturarum sententiis illustrentur. Ut illarum lectione & admonitu populus possit ad pietatem commoveri. Postremo curabunt ut in singulis Ecclesiis sit sacer fons, non pelvis in quo baptismus ministretur, itaque ut decenter & munde conservetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam suam recipiant toto illo tempore, quo aut habebitur concio aut sacrum ministerium peragetur. Quod si quis per contemptum, & contumaciam contra fecerit, & illum ipsum, & eos quos ad se receperit, nominatim in proxima visitatione indicabunt. Si quis vel aperto adulterio, vel stupro, vel incestu, vel ebrietate, vel jurandi consuetudine, vel lenocinio, vel usura, vel alia demum quacunque impuritate vitæ, & nequitia, fratres offenderit, illos ædifici amice, & fraterne admonebunt, ut respiciant. Quod nisi fecerint, indicabunt eos nominatim vel Rectori, vel Vicario, vel Parochio, ut ab illis asperius, & vehementius admoneantur, & si perrexerint, tantisper dum redeant ad sanitatem, ad sacra communione arceantur. Utque qui incontinenter, & laxè vivunt, pro meritis suis legum severitate castigentur, Idem ædifici eosdem illos adulteros, fornicarios, incestos,

ebriosos, juratores, lenones, usurarios, in Episcoporum & Archidiaconorum visitationibus patefacient.

Æditui convivia, symposia, cœnas, & invitationes publicas in templis celebrari non patientur: nec campanis superstitiose pulsari, vel in vigilia animarum, vel postridie omnium sanctorum, qui dies non ita pridem gentis mortuorum sacer erat, nec omnino unquam, ubi pulsandi consuetudo ad superstitionem videbitur inclinare. Illis autem tantum temporibus pulsari permittent, quæ in libello admonitionum descripta sunt, & ad eundem tantum usum, eodemque tantum modo,

Nundinas, & mercatores publicos celebrare, & fontes sententia judicis condemnatos neci dedere, & supplicio efficere diebus dominicis non licebit.

Non patientur ut quisquam ex circumforaneis istis tenuibus, & sordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac distrahant, quos pedarios, aut pedularios appellat, proponant merces suas vel in cœmeteriis, vel in porticibus Ecclesiarum, aut uspiam alibi diebus festis, aut dominicis, interim dum peragitur pars aliqua sacri ministerii, aut habetur sacra concio; nec ut mendici aut erronei, quibus nulla certa sedes, toto illo sacrorum aut concionum tempore, hæreant in cœmeterio vel in porticu, sed mandabunt, ut aut ingrediantur, aut discedant.

Observabunt etiam atque inquirent diligenter ecqui ex Parochiis, temporibus lege constitutis, aut non veniant ad Ecclesias; aut tardius & negligentius veniant. Quosque invenerint deliquisse, in eos ex legum præscripto animadvertent. Observabunt etiam, ecquid omnes ac singuli Parochiani toties accedant ad sacram communionem in singulos annos, quoties leges & statuta jubent, ecqui etiam peregrini atque advenæ ex aliis Parochiis, frequentius & usitatus veniant ad Ecclesiam suam, illosque Parocho suo indicabunt, ne illos forte recipiat ad sacram communionem inter alios, sed ad suos potius Parochos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad ministerium Ecclesie sue, nisi quem Episcopus institutione sua approbaverit, & in possessionem illius Ecclesie mandato suo misserit. Nec Parochum recipient nisi literis & sigillo Episcopi, nominatim illi Ecclesie commendatum. Quod si Rector, Vicarius, aut Parochus aliter se gerat in ministerio suo obeundo, aut quod male & obscure, & confuse legat, aut quod solutius & laxius vivat, quam hominem per sit ejus ordinis, & ex

ea re gravis offensio suscipietur: Æditui eum mature deferent ad Episcopum, ut quam primum animadversio aliqua & vitii emendatio consequatur.

Utque Episcopus intelligat, quæ conciones habitæ fuerint in singulis Ecclesiis suæ dioceseos: Æditui curabunt, ut nomina omnium Concionatorum qui ad se alicunde venerint annotenter in libello quem habebunt paratum in eum usum, utque in eodem libello concionator quisque subscribat nomen suum, & diem quo habuerit concionem, & ejus Episcopi nomen a quo acceperit concionandi potestatem.

Postremo Æditui diligentur observari curabunt ea omnia, quæ ad ipsorum officia pertinebunt, quæque Regiis injunctionibus, & in libello admonitionum continentur, quæque vel ab Archiepiscopo, vel ab Episcopo in suis cujusque visitationibus ad usum Ecclesiarum proponuntur. Quod si quis eos vel jurgiis petulanter insectetur, vel etiam in jus trahat, quod officium fecerint, & errantes detexerint, id quoque indicabunt Episcopo, ut ejus opera & studio facilius a molestia liberentur.

### *Concionatores.*

NEMO nisi ab Episcopo permissus in Parochia sua publice prædicabit, nec posthac audebit concionari extra ministerium, & Ecclesiam suam, nisi potestatem ita concionandi acceperit, vel a Regia Majestate per omnes regni partes, vel ab Archiepiscopo per provinciam, vel ab Episcopo per diocesim. Nulla autem potestas concionandi firma erit imposterum, aut auctoritatem aliquem obtinebit, nisi tantum quæ impetrata fuerit post ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeste & sobrie in omne vitæ parte sese gerent.

Imprimis verovidebunt, ne quid unquam doceant pro concione, quod a populo religiose teneri & credi velint, nisi quod consentaneum sit doctrinæ veteres aut novi testamenti, quodque ex illa ipsa doctrina catholici patres, et veteres Episcopi collegerint, & quoniam articuli illi religionis christianæ in quos consensum est ab Episcopis in legitima & sancta synodo, jussu atque auctoritate serenissimæ Principis Elizabethæ convocata, & celebrata, haud dubie collecti sunt ex sacris libris veteris & novi testamenti, & cum cælesti doctrina, quæ in illis continetur, per omnia congruunt, quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, Episcoporum, Presbyterorum, & Diaconorum,

nihil continent ab illa ipsa doctrina alienum, quicumque mittentur ad docendum populum, illorum articulorum auctoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secus fecerit, & contraria doctrina populum turbaverit, ex communicabitur.

Inter concionandum utentur vestem quam axime modesta, & gravi, que deceat, atque ornet ministrum Dei, qualisque in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedam ullam exigent: sed victu tantum & simplici apparatu, & unius noctis hospitio contenti erunt.

Vanas & aniles opiniones & hæreses, & errores Pontificios, a doctrina, & fide Christi abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad novitatis studium, vel ad contentionem inflammetur. Semper autem proponent ea, quæ ad ædificationem faciant & auditores Christiana concordia, & charitate concilient.

### *Residentia.*

ABSENTIA Pastoris a dominico grege, & secura illa negligentia, quam videmus in multis, et destitutio ministerii, est res & in se fœda, & odiosa in vulgus & pernicioza Ecclesiæ Dei. Itaque hortamur omnes Pastores Ecclesiarum in domino Jesu, ut quam-primùm redeant ad Parochias quique suas, & diligenter doceant Evangelium, & pro fructuum suorum ratione alant familiam, & hospitalitate juvent pauperes, ibique versentur in singulos annos, non minus quam sexaginta dies.

### *Pluralitas.*

NON licebit cuiquam cujuscunque sit gradus, aut ordinis, plusquam duo Ecclesiastica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia; si plusquam viginti sex milliariis distincta sint.

### *Ludimagistri.*

NON licebit cuiquam docere literas, & instituere pueros nec publice in schola, nec privatim in cujusquam ædibus, nisi quem Episcopus

ejus diocesanos approbaverit, cuique sub authentico sigillo suo docendi potestatem fecerit. Hoc autem loco primariam nobilitatem honoris causa excipimus. Episcopus autem nullum Ludimagistrum approbabit, nec illo munere dignum censebit, nisi quem suo iudicio doctum, & illo loco dignum invenerit, quemque de vita & moribus & imprimis de religione viderit piorum hominum testimonio commendari.

Ludimagistri nullam docebunt grammaticam, nisi eam quam solum Regia Majestas per omne regnum in omnibus scholis legi mandavit; nec aliud latinum Catechismum quam qui editus est Anno, 1670. quem etiam Anglice redditum, pueros, qui Latine nesciunt, docere volumus.

Alios autem libros docebunt, unde Latine, Græcique sermonis copia & puritas addisci possit, & eos imprimis qui ad notitiam Christi, & pietatem faciant. Semel autem in singulos annos indicabunt Episcopo, quos habeant ex omni numero lectissimos, qui ea sint indole, eoque profectu in literis ut spes sit, vel ad functionem politicam, vel ad sacrum ministerium fore accomodos. Hac spe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita instituent, & formabunt linguas puerorum, ut aperte, clare, distincteque pronunciant. Et quoties habebitur sacra cotio, eos vel emittent, vel deducunt ad templum, ut statim a teneris incipiant erudiri ad pietatem, neve negligentius audierint; ubi redierint ad scholam, vocabunt singulos ad examen quid ex illa concione didicerint; quoque magis pueriles animi ad virtutem & industriam excitentur, otiosos & ignavos reprehendent, attentos & diligentes collaudabunt.

### *Patroni & Proprietarii.*

EPISCOPUS graviter & studiose cohortabitur Patronos benefactorum, ut cogitent necessitates Ecclesie, & ante oculos habeant altitum illum deum, & iudicium, & tribunal Dei. Itaque ut neminem premoveant ad munus Ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate vite & innocentia possit onus tam grave subtinere, ut nihil in ea re nisi integre, incorrupte & sincere faciant. Se enim usurum omnibus honestis & legitimis rationibus, ut verum possit invenire. Quod si vel in ipsa presentatione vel etiam postea senserit corruptelam ullam, aut Simoniacum commercium, quocunque modo, quantavis obscure, vel directe, vel indirecte, vel per ipsum, vel per

alios intercessisse; ut ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle se facti nequitiam, & Symoniam publicare & palam facere, non tantum in Cathedrali Ecclesia, sed etiam alibi, ad illius probum, & dedecus sempiternum; & Presbyterum quem ita nequiter præsentaverit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam ab omni ministerio, & a tota diocesi remove.

Domina Regina humiliter & submisce roganda est, ut ratio aliqua ipsius permissu & jussu ineatur, ut in Ecclesiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annuum stipendium peragendo sacro ministerio, constituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & ministerium Ecclesie propter stipendii vilitatem destituitur.

Episcopus curabit ut justum Inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex proborum hominum inspectione sumatur, & in archia sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorem alicujus beneficii ullam habere potestatem in ministrum, Dei, ut eum vel admittat, vel rejiciat. Neque minister minus a quoquam accipiet nomine stipendii, quam decem libras.

Omnia matrimonia, quæ uspiam contracta sunt intra gradus cognitionis; aut affinitatis prohibitos in 18. Levitici, autoritate Episcopi dissolventur: maxime vero, si quis, priore uxore demortua, ejus sororem uxorem duxerit: hic enim gradus communi doctorum virorum consensu & judicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula a reverendissimo patre domino Archiepiscopo Cantuariensi, in eum usum scripta & publicata prohibentur.

### *Forma sententiæ excommunicationis.*

FRATRES, quoniam quicumque profitemur nomen Christi Jesu, sumus omnes membra ejusdem corporis, & par est, ut unum membrum alterius membri sensu, & dolore afficiatur pro officii mei ratione, significo vobis; A. B. publice accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, &

infamia, & gravi offensione Ecclesiæ Dei : & ea causa, ut insignis illa turpitudine supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse. Et quoniam prædictus A. B. conscientia nequitiae suæ, ad diem legitime dictum comperere contempsit, & se justitiæ contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum nomine, atque autoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesiæ Dei, & tanquam membrum emortuum amputasse a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animæ suæ. Divus Paulus admonitus instinctu Divini spiritus, jubet ut talium hominum societatem, & contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut, Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, & fœditatem vitæ suæ, & agat pœnitentiam, & convertatur ad Deum Deus noster est misericors, & potest lapsos etiam a morte revocare.

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# C A P I T U L A

SIVE

CONSTITUTIONES ECCLESIASTICÆ,

PER

Archiepiscopum, Episcopos, & reliquum Clerum  
*Cantuariensis* Provinciæ,

In Synodo inchoata *Londini* xxv die mensis *Oct.*  
ANNO DOMINI *MDXCVII.*

Regniq̃ue serenissimæ in Christo Principis,  
DOMINÆ ELIZABETHÆ

Dei Gratia *Angliæ, Franciæ & Hiberniæ* Reginæ, Fidei Defensoris, &c. xxxix, congregatos tractatæ, ac postea per ipsam Regiam Majestatem approbatæ & confirmatæ, & utrique Provinciæ, tam *CANTUARISI* quam *EBORACENSI* ut diligentius observentur, eadem Regia Autoritate sub magno Sigillo. *Angliæ* promulgatæ.

LONDINI,

Anno Domini *MDXCVII.*

*An homines idonei ad sacros ordines, et Beneficia (uti vocant)  
Ecclesiastica admittantur.*



RIMO cautum est, ne quis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore præsentationem sui ipsius ad beneficium aliquod intra Diocësim sive Jurisdictionem ejusdem Episcopi a quo sacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Episcopo certum, verum & indubitatum Certificatorum attulerit de Ecclesia aliqua intra Diocësim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus: vel saltem qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendum tunc etiam vacantem, not sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius diocësi fuerit: nisi vel ex altera nostratum Academiarum prodierit: vel nisi literas (ut loquuntur) dimissorias ab Episcopo cujus Diocësanus existit, attulerit, & vicesimum quartum ætatis sue annum jam compleverit, ac etiam in altera diotarum Academiarum gradum aliquem scholasticum susceperit: Vel saltem nisi rationem fidei sue juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeo ut sacrarum literarum testimonia quibus eorundem articulorum veritas innitur, recitare etiam valeat: Ac ulterius, de vita sua laudabili, & morum integritate literas testimoniales sub sigillo vel alicujus Collegii Cantabrigiensis aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem Domine Regine conservandam assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem parœciæ, ubi per tres annos ante proxime elapsos commoratus est, exhibeat. Utque hi sacri ordines diebus tantummodo Dominicis, ac festivis, idque publice ac tempestive in Ecclesia ubi Episcopus moram traxerit, conferantur: Proviso semper, ut utriusque Academicæ Collegiorum Socii, qui eorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur: Quod si vero aliquis

Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea pœnam incurrat, quæ de jure in ejusmodi Episcopos qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Adhæc, ne quis Episcopus aliquem in beneficium (uti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Si vero Ouria de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel auctoritate propria, vel gratia specialia Regia Majestate impetrata, ejusmodi processus amputare, quo laudabilis Episcopi industria debitum ea ratione fortiatu effectum.

Denique, ut quolibet anno ad festum Sancti Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium, quos in sacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiscopum transmittat.

### *De Beneficiorum pluralitate cohibenda.*

QUOD nemini in posterum facultas sive indulgentia concedatur de pluribus beneficiis simul retinendis, nisi hujusmodi tantum, qui pro eruditione sua & maxime digni, & ad officium suum plenius præstandum maxime habiles & idonei censebuntur: Nimirum, ut is qui hujusmodi facultate fruiturus est, sit ad minimum artium magister, & publicus ac idoneus verbi divini Concionator: Ita tamen ut, idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cujusque partem faciendam, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem, Denique quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modo facultates ejusdem Beneficii talem commode sustinere posse Archiepiscopo, vel ejus Dioceseos Episcopo videbuntur.

*Ut Beneficiati in suis Beneficiis Curatis hospitalitatem exerçant.*

QUONIAM Ecclesiarum Cathedralium Canonici sive Præbendarii Ecclesiastica Beneficia curata alibi sæpius possident, & tamen prætendentes se ratione Præbendarum suarum a residentia in Curatis Beneficiis liberos & immunes, ad Cathedrales convolant, ibique moram faciunt longiorem: unde nec curæ parochianorum illis commissæ satis prospicitur, nec pauperes domi suæ (sicuti difficultas hujus temporis exigit) aluntur atque sustentantur: Idcirco nos huic malo providere desiderantes, decernendum censemus, ut omnes & singuli Canonici sive Præbendarii qui beneficia curata unum sive duo obtinent (nec Residentiarii necessarii in suis ecclesiis Cathedralibus existunt) ultra tempus quo in Cathedralibus residere tenentur, a Beneficiis suis Curatis pretextu præbendarum se non absint: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesiis Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in Ecclesia illa Cathedrali moram traxerint, eos, arctari volumus ad familiam in Beneficio suo Curato (non obstante mora in Cathedrali) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo a Curato abfuerint. Quod autem ad eos attinet, qui ad residentiam in Ecclesiis Cathedralibus faciendam, per ordinationes illius Ecclesiæ obligantur, & communis dividentię participes sunt, eos ita inter se anni tempora partiti volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesiis illis semper adsint & personaliter resideant. Ac quò hæc omnia melius peragantur, Episcopi, vel alii, ad quos per Ecclesiæ statuta vel ordinationes pertinet, in suis respective Ecclesiis diligenter providebunt.

*Ut Decani & Canonici in Ecclesiis Cathedralibus suis vicibus conciones habeant.*

CUM Beneficium propter Officium conferri debeat, æquum existimamus, ut Ecclesiarum Cathedralium Decani, & Canonici omnes, & singuli, qui in sacris ordinibus sunt constituti, & ad Conciones habendas in Ecclesiis suis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili consuetudine illius Ecclesiæ tenentur, in personis suis propriis eas præsent, nec vicariâ in ea re operâ utantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad Concionandum autoritate sufficienti appro-

batum sua vice substituant. Quod si, qui hujusmodi Decani aut Canonici officium ea in re neglexerint, per Episcopum vel eos, ad quos jurisdictio pertinet, quoad se debite correxerint, suspendantur.

*De moderandis indulgentiis pro celebratione matrimonii absque  
trinq bannorum denunciatione.*

QUANDOQUIDEM honestæ, claræ, ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, matrimonium aliquando celebraudi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive Indulgentiæ de celebrando absque bannis matrimonio concedantur: nisi idonea cautio prius sub hisce conditionibus ineatur; nimirum, primò quod nullum postea constabit impedimentum præcontractus, consanguinitatis, affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione.

Secundo, quod eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut civili, de ejusmodi legitimo impedimento matrimonii, inter hujusmodi personas contrahendi, aut contracti. Ac tertio, quod ad nuptiarum solemnizationem non accedent, nisi assensu & expresso consensu parentum, sive tutorum prius impenetrato: Et ulterius, quod matrimonii celebratio publice ac tempestive in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocœsi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Episcopalem dignitatem non obtinenti (Commissario ad facultates, ac Vicariis generalibus Archiepiscopi & Episcoporum, sede plena, & sede vacante Custodibus Spiritualitatis ac Ordinariis, Episcopalem jurisdictionem de Jure exercentibus, in suis jurisdictionibus respectivé exceptis) licentiam celebrandi matrimonia sine bannis concedere: Ea vero duntaxat per se, ac sub manuum suarum subscriptione, non per Deputatos aut Surrogatos suos, nec aliis quam suæ jurisdictioni subditis concedatur. Nulli autem cujuscunque sexus, dignitatis aut ordinis (in parentum seu gubernatorum cura & regimine esistenti) concedatur, nisi prius

constiterit de expresso consensu parentum vel gubernatorum suorum (si forte parentes excesserint e vita) idque parentum significatione, aut gubernatorum Judici personaliter facta: vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honestæ conditionis & famæ illæ, mittantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographi hujusmodi receplisse vëris nominibus ac cognominibus per hujusmodi nuncios designandorum: Cujus Chirographi exhibitionis, ac Juramenti per nuncium præstiti actum conscribi volumus. Nec vero aliis concedantur hujusmodi indulgentiæ, quam illustri & claræ conditionis hominibus, nisi urgens necessitas intercesserit, eaque Judici cognita fuerit.

Præterea in ipso dispensationis sive Licentiæ tenore, Ecclesia habitationis sive commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimatur, & tempus diei etiam congruum, nempe inter horas octavam & duodecimam ante meridiem assignetur.

Nec sine indulgentia a competente Judice concessa, Minister aliquis matrimonium celebret, nisi trina bannorum denunciatione (per legitima intervalla) interveniente, sub poena constitutionibus Provincialibus præscripta.

Proviso semper, quod quicumque contra hanc ordinationem deliquerit, ab executione officii per superiorem per sex integros menses suspendetur: & licentia hujusmodi viribus carebit, & pro nulla quoad poenam personis clandestinas nuptias celebrantibus imponendam habebitur.

### *De Sententiis divortii non temere ferendis.*

ET quia matrimoniales causæ inter majores hucusque semper habitæ fuerunt: Idcirco eum de matrimoniis in judiciis disceptatur, cautiùs agi oportet, præsertim vero eum matrimonium in Ecclesia solemnizatum, pretextu aliquo separari, vel nullum pronunciari postuletur, æquum igitur visum est.

Primum ut in hujusmodi divortiorum & nullitatis matrimonii processibus, deliberate procedatur, ac quantum fieri poterit, rei veritas, testium depositionibus, aliisque probationibus legitimis eruatur, nec parvum confessioni (quæ in his causis sæpe fallax est) temere confidatur.

Tum ut nullæ posthac sententiæ vel separationis a thoro & mensa, vel nullitatis matrimonii ferantur, nisi publicæ, ac prò tribunali, & de

scientia & consensu vel Archiepiscopi, intra Provinciam suam, vel Episcopi intra propriam diocesam, Decani de Areubus, Judicis audientiæ Cantuariensis, aut Vicariorum generalium, aliorumve Officialium, principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de Jure competit in suis respective Jurisdictionibus ac Curiis, atque inter suæ jurisdictionis subditos tantum, deinde & in sententiis quando ad separationem Thori & mensæ tantum Interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem segregatis easte vivatur, nec ad alias nuptias alterutro vivente convolatur: Denique quo postremum illud firmitus observetur, sententia separationis non antea pronunciabitur, quam qui eam postulaverint, cautionem fide jussoriam sufficientem interposuerint, se contra monitionem & prohibitionem nihil commissuros.

Judex autem qui sententiam separationis seu divortii tulerit, & præmissa omnia non præstiterit, per tres integros menses ab executione Officii sui per Diocesanum suum suspendetur: & sententia separationis contra formam prædictam lata, pro nulla ad omnem Juris effectum habebitur, ac si omnino lata non fuisset.

*De excessibus, circa excommunicationem, reformatis.*

QUIA Excommunicationis usus in Ecclesia perpetuus legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut excommunicatio (quæ authoritatis ac discipline Ecclesiasticæ quasi nervus quidam, ac vinculum habenda est) ad pristinum suum usum, decus & dignitatem reducatur: Cautum est, ut quotiescunque censura ista in immediatam penam ejusvis rectoris hæreseos schismatis, simoniæ, perjurii, usuræ, incestus, adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa, vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendarium (modò sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronuntiabitur, unâ cum ejusmodi frequentia & assistentia, quæ ad majorem rei authoritatem conciliandam conducere videbitur.

Denique, quod unusquisque Vicarius generalis, Officialis, seu Commissarius, qui ordines Ecclesiasticos non suscepit eruditum aliquem

Presbyterum sibi accerset & associabit, qui sufficienti auctoritate, vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est, ejusmodi excommunicationem per ministrum Ecclesiæ denunciari, ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiore faciet, qui eandem absolutionem populo publice denunciabit: ac interim quod bene licebit, dicto ministro reum a sacris arcere & repellere, tanquam in Ecclesiam minime recipiendum, donec ejusmodi certicatorium ab ipso Judice exhibuerit.

*De Recusantibus, & aliis excommunicatis publice denunciandis.*

CURRENT Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus intra hoc regnum Angliæ publica auctoritate stabilitis interesse pertinaciter recusaverint, quam ii etiam qui propter aliam quamcunque causam legitimam excommunicationis sententia innodati fuerint, nisi intra tres continuos menses post latam excommunicationis sententiam se emendaverint, & absolutionis beneficium obtinuerint, singulis sex mensibus sequentibus, in Ecclesia cum parochiâ, tum etiam Cathedrali Diocesis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmissis omnibus & singulis quolibet anno intra Festa Sancti Michaelis & Natalis Domini, Archiepiscopum hujus Provinciæ in scriptis certiore facere.

*De moderanda solennis pœnitentiæ commutatione.*

NEQUA fiat posthac solennis pœnitentiæ commutatio, nisi, rarioribus gravioribusque de causis, atque adeo cum ipsi Episcopo constiterit, eam esse ad reum reconciliandum & reformandum saniolem & tutiorem rationem.

Deinde, quod mulcta illa pecuniaria, vel in relevamen pauperum ejusdem parœciæ, vel in alios pios usus erogetur, idque Ecclesiæ sollemniter & fideliter approbetur & innotescat.

Quod si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publice in Ecclesia pœnitentiam suam minime



ficam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ Testimonium, quantam pecuniarum summam in usus supradictos erogandam reddidit, denunciabit.

Quicumque vero absque Episcopi Diocæsani notitia pœnitentiam commutaverit, aut pecuniam ratione commutationis hujusmodi solutam in alios usus quam supra est expressum converterit, vel aliter præsentem hanc constitutionem viloaverit: Is ab executione Officii sui per eundem Diocæsanam per tres integros menses suspendetur.

*De Feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.*

CAUTUM insuper volumus, quod neque alia, neque majora Feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea, quæ ineunte hoc regnum regia nunc Majestate percipi solebant: Quodque Tabula quædam singulorum hujusmodi Feodorum summas continens, in quolibet Consistorio ante Festum Sancti Johannis Baptistæ proxime venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus Prædictum ad Archiepiscopum transmittetur.

Jam vero quia dubium esse potest, quænam certa Feoda pro singulis negotiis expediendis, in singulis respective foris Ecclesiasticis quadraginta abhuc annis percipiebantur, nisi quæ usus frequentior succedentibus ab eo tempore annis monstraverit, atque approbaverit: Id eodecernendum putamus ut citra ultimum diem mensis Maii proxime sequentem Episcopus quilibet, vel sede aliqua Episcopali vacante, custos spiritualitatis ibidem curet, tabulam manu Jus dicentis ejusque registrarii subscriptam publice figi, vel in loco quolibet ubi jus ab illo dicetur, vel alias publice in ejusdem jurisdictionis Archivo, ita ut quivis ejusdem tabulæ inspiciendæ facultatem habeat: Quæ quidem tabula in se continebit separatas summas singulorum Feodorum, quæ tam a Judice, quam a singulis aliis Officiariis ac Ministris ejusdem Curiæ frequentius ac usitatus ab initio regni dictæ Serenissimæ Reginæ usque ad decimum octavum Majestatis suæ annum percipi consueverunt: Curabit præterea quilibet Episcopus, vel sede vacante Custos Spiritualitatis, ut quilibet Judex hujusmodi citra ultimum diem præfati mensis

Mali Episcopo suo, vel Custodi Spiritualitatis fidele & auctentium exemplar tabulæ Feodorum præmissorum in Archivis Episcopi custodiendum tradat; Qui vero contra fecerit, is ab executione Officii sui per Ordinarium suum immediate superiorem eo usque suspendetur, donec præmissa modo & forma superius specificatis perfecerit.

Quorum omnium exemplarium, singuli Episcopi Provinciæ Cantuariensis vel Custodes Spiritualitatis, fidele & auctenticum Instrumentum in pergamento conscriptum, ad Archiepiscopum citra ultimum diem mensis Octobris proxime futurum transmittent.

Pœna vero cujusque Officiarii, ac Ministri majora Feoda quam quæ in hujusmodi tabulis respective exprimentur percipientis, suspensio erit per sex menses ab executione officii sui per Ordinarium suum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interim deputabit.

Provisio semper, quod si alieubi dubium fuerit quæ Feoda usque ad prædictum decimum octavum regis Majestatis annum usitatissime percepta fuerint: Tum ea feoda pro legitimis habebuntur quæ per Archiepiscopum Cantuariensem sub manu sua subscriptione approbabitur: nisi statuta hujus regni Angliæ jam antea edita, alia in quocunque casu Feoda expresse præstituerint.

Provisio insuper, quod neque Archiepiscopo neque Episcopo, vel directe, vel indirecte aliquam pecuniarum summam pro admittendis ad sacras ordines hominibus accipere licebit, idque sub pœna Juris.

#### *De excessibus Apparitorum reformandis,*

PRÆTEREA quoniam excessibus & gravaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut Apparitorum multitudo, quantum fieri poterit, restringatur; non igitur licebit Episcopis vel Archidiaconis, eorumve Vicariis seu officialibus, aliisque inferioribus Ordinariis deputare & habere plures Apparitores, jurisdictionibus suis respective inservientes, quam ante viginti annos præteritos, vel ipsi vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exequantur officium, nec per nuncios aut substitutes quocunque quæsitio colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causis ab Ordinario illius loci prius cognitis & approbata. Tum ut promotorum Officii, vel delegatorum personas omnino non sustineant, Feoda ampliora vel majora, quæ quæ his constitutionibus superius statuuntur, non exigant.

Quod si plures quam superius est expressum deputati, vel illorum aliqui premissa violaverint, deputantes si Episcopi existant, moniti per superiorem supernumerarios dimittant. Inferiores vero Episcopis Ordinarii, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint, deputati autem ipsi ab Apparitorum Officio moveantur perpetuo: Et si amoti non desistant, tanquam contumaces Canonici censuris coerceantur.

Præterea in causis Officii & correctionis ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per registrarium in ipsa schedula citatione annexa, & sigillo munita scribantur, eademque schedula jus dicentis manu subscribatur, sub pœna coercionis ecclesiasticæ per Diocœsanum delinquenti infligenda.

*De Registris in Ecclesiis salvæ Custodiæ committendis.*

ET quia Registra in Ecclesiis (quorum permagnus usus est) fideliter volumus custodiri: Primum statuendum putamus, ut in singulis visitationibus admonerentur ministri, & œconomi ecclesiarum de injunctionibus regis ea in re diligentius observandis.

Deinde ut libri ad hunc usum destinati, quo tutius reservari & ad posteritatis memoriam propagari possint, ex pergamento sumptibus parochianorum in posterum conficiantur: Iisque non modo ex veteribus libris cartaceis transumpta nomina eorum, qui regnante serenissima Domina nostra *Elizabetha*, aut baptismatis aqua abluti, aut matrimonio copulati, aut ecclesiasticæ sepulturæ Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur: sed eorum etiam, qui in posterum baptizati, vel matrimonio conjuncti, aut sepulti fuerint.

Ac ne quid vel dolo commissum, vel omissum negligenter redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, aperte ac distincte per ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adjectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleverit, tum ministri, tum Gardianorum ipsius parochiæ subscriptionib' volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fidei prius habita collatione: neque vero in

unius cujusquam custodia librum illum, sed in cista publica, eaque trifariam obserata reservandum putamus, ita ut neque sine ministro Gardiani, nec sive utrisque Gardianis minister quicquam possit innovare. .

Postremum est ut exemplar quotannis cujusque anni auctæ nominum inscriptionis ad Episcopi Diocæsani registrum per Gardianos infra mensem post Festum Paschatis transmittatur, & sine feodo ullo recipiatur, atque in Archivis Episcopi fideliter custodiatur.

Quocunque vero in premissis eorumve aliquo deliquerit, is ut delicti qualitas Jusque postulaverit puniatur.

QUÆ omnia Capitula sive Constitutiones, omniaque & singula in eisdem contenta, Regia Majestas per suas Literas Patentes gerentes dat. Apud Westmonasterium decimo octavo die Januarii, anno regni sui quadragesimo, ratificavit, confirmavit ac stabilivit, ipsaque ab omnibus regni sui subditis utriusque Provinciæ, Cantuariensis & Eboracensis, quatenus eorum aliquem concernunt, diligenter exequenda, ac observanda autoritate sua regia proposuit, promulgavit, & per easdem literas Patentes sic per eos observari præcepit, injunxit & mandavit, prout in eisdem literis Patentibus Sigillo magno Angliæ sigillatis plenius liquet & apparet.

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EXEMPLARIA  
L I C E N T I Æ,  
SEU  
FACULTATIS MATRIMONII,

Absque trina Bannorum promulgatione celebrandi in  
singulis Episcopatibus observanda.

Licentia ubi uterque vel alter contrahentium sub parentum vel  
gubernatorum potestate existit.



PERMISSIONE divina L. Episcopus: Dilectis nobis in Christo D. C. Parochiæ de B, filio naturali & legitimo I. C. Parochiæ de F. generoso, & N. O. puellæ, filiæ naturali & legitimæ B. O. Parochiæ de M. nostrarum L. Diocæseos & Jurisdictionis, salutem: cum vos (uti asseritur) ad solemnizationem matrimonii veri & legitimi de expresso consensu, & assensu parentum & gubernatorum vestrorum, ac utriusque vestrum procedere decreveritis: Illudque in faci Ecclesiæ cum ea qua fieri poterit matura celeritate solemnizari facere & obtinere magnopere desideretis: Nos volentes ut honesta hæc vestra desideria debitum celerius consequantur effectum: Ut igitur matrimonium hujusmodi in Ecclesia de F. (exprimendo Ecclesiam alterius contrahentium, vel parentum aut gubernatorum suorum) per Rectorem, Vicarium seu Curatum ejusdem Ecclesiæ Bannis matrimonialibus unica voce tempore solemnizationis ejusdem matrimonii (uti moris est) publice editis libere & licite solemnizari facere, & obtinere, possitis & valeatis, post cautionem fidejussoriam sufficientem ex parte vestra interpositam, juxta Constitutiones autoritate Regia nuper editas: Dummodo vobis ratione consanguinitatis, affinitatis, præcontractus, vel alterius causæ cujuscunque de Jure prohibiti nullum legitimum in ea parte obstiterit impedimentum, nec ulla lis, controversia, seu querela

mota fit vel pendeat coram aliquo Iudice Ecclesiastico vel civili de matrimonio aliquo contracto vel allegato cum alterutro vestrum, & Ministro ecclesiæ prædictæ prius constiterit, vos ad hujusmodi matrimonii celebrationem accedere de & cum expresso consensu parentum vel gubernatorum vestrorum, ac modo matrimonii hujusmodi celebratio publice in ecclesia de F. prædictæ fiat inter horas octavam & duodecimam antemeridianas, absque tamen prejudicio Ministri ecclesiæ de M. ubi dicta N. O. Parochiana existit Licentiam & Facultatem tam vobis contrahentibus, quam Rectori, Vicario aut Curato Ecclesiæ prædictæ designatæ matrimonium hujusmodi inter vos solemnizandi sub modo & forma superius specificatis, juxta ritus Libri Publicarum Precum autoritate Parlamento in ea parte editi & stabiliti, nec non omnibus aliis Christi fidelibus eidem solemnizationem interessendi, ex certis causis legitimis & rationalibus per nos approbatis, quatenus in nobis est, & Jura regni patiuntur in hac parte, benigne concedimus & impertimur per præsentem.

Proviso semper, quod si alteruter vestrum clarioris aut illustrioris conditionis sit quam nobis suggestum est, & quam ex cognomine & addittamento in his literis insertis colligi facile potest, aut si aliqua fraus in posterum appareat vel falsitatis nobis suggestæ, vel suppressæ veritatis tempore hujus Licentiæ obtentæ: Tunc hæc Licentia nostra irrita sit ad omnem Juris effectum ac si omnino concessa non fuisset: Et eo casu inhibemus quibusvis ministris (modo præmissorum aliquid eis innotuerit) ne ad solemnizationem dicti matrimonii procedant, nisi nobis, aut Vicario nostro in spiritualibus Generali prius consultis: In cujus rei testimonium, &c.

The Minister shall not solemnize this Marriage without the consent of their Parents or Governors, who are hereby Licensed to Marry.

Si utraque pars contrahens in viduitate existens ad secundas nuptias convolare facultatem petat, tum omnes clausulæ parentum consensum requirentes omitti possunt, sed Parochiæ utriusque contrahentis in Licentia exprimendæ sunt, ac Parochia ubi Matrimonium celebrabitur, designanda.

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Londini, Anno Domini 1697.

*Not analyzed*

*A copy of thacte made for thabrogacion of certayne holydayes, according to the transumpte late sent by the kyngs hyghnes to all bisshops with his graces strayght commaundment, to signifie his farther pleasure to all Colleges, Religious houses and Curates, within theyr diocesse for the publicacyon, and also effectual and universal observacion of the same. An. 1536.*



OR AS MOCH as the nombre of holy-dayes is so excessyuely grown and yet dayly more and more by mens deuocyon, yea rather supersticyon was like further to encrease, that the same was and sholde be not onely preiudiciall to the common weale, by reason that it is occasion as well of moche slouth and ydleness, the very nourishe of theues, vacaboundes, and of dyuers other unthriftynesse and inconuenyences, as of decaye of good mysteryes and artes, utyle and necessary fort the common welthe, and losse of mans fode many tymes, beyng clene destroyed through the superstitious obseruance of the said holy-dayes, in not taking thoportunitie of good and serene wheather offered upon the same in time of harvest, but also pernicious to the soules of many men, whiche beyng entysed by the lycencyous vacacyon and lybertye of those holy-dayes, do upon the same commonly vse and practise more excesse ryote and superfluitie than upon any other dayes. And sith the Sabboth-day was ordeyned for mans use, and therefore ought to gyue place to the necessitie and behove of the same whan soever that shall occurre: mouch rather any other holy day institute by man. It is therefore by the kyngs hyghnes auctoryty, as supreme head in earth of the Church of Englande, with the Common assent and consent of the prelates and clergy of this his realme in Convocacyon lausfully assembled and congregate, among other thyngs decreed, ordeyned and established.

¶ Fyrst that the feest of Dedicacyon of the church shall in all places throughout this realm be celebrated and kepte on the first sonday of the moneth of Octobre for ever, and upon none other day. ¶ Item that

the feest of the patrone of every church within this Realm, called commonly the Church-holy-day, shall not from henceforth be kepte or observed as a holy-day, as heretofore hath been used, but that it shall be laful to all and singular persons, resydent or dwellynge within this realme to go to their work, occupacyon or mystery, and the same truly to exerceyse and occupy upon the said feest, as upon any other workyeday, excepte the said feest of the Church-holy day be such as must be ells universally observed, as a holy-day by this ordynance following.

Also that all those feests or day holy-days which shall happen to occurre, eyther in the harvest time which is to be compted from the fyrst day of July unto the xxix. day of Septembre, or elles in the terme time at Westmynster, shall not be kepte or observed from henceforth as holy dayes, but that it may be laful for every man to go to his work or occupacyon upon the same as upon any other workyeday, excepte alwayes the feests of the apostles, of our blessed lady, and of saynt George. And also such feestes as wherein the Kings Judges at Westminster-hall do not use to sytte in Judgment, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Prouyded alwayes, that it may be lafull unto all preests and clerkes, as well secular as regular in the foresayd holy dayes now abrogate, to synge or saye their accustomed seruyce for those holy dayes in their churches: so that they do not the same solempnely, nor do ryng to the same after the manner vsed in hygh holy-dayes, ne do commaunde or indict the same to be kepte or observed as holy-dayes.

Finally, That the feest of the Nativitie of our lord, of Easter, of the Nativitie of saynt John the baptiste, and of Saynt Michael, shall be from henceforth compted, and accepted and taken for the iiij. general offering days.

And for further declaracyon of the premysses, be it known that Easter terme begyneth alwayes the xviii. day after Easter, reckoning Easter-day for one, and endeth the monday next after thascencyon day. Trinitie terme begynneth alwayes the wednesday next after thoctaves of Trinitie sonday, and endeth the xi. or xii. day of July, Myghelmas terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.



Hillary terme begynneth the xxiii. or xxiiii. day of January, and endeth the xii. or xiii. day of February.

In Easter terme upon thascension daye. In Trinitie terme upon the Nativity of saynt John Baptist. In Mighelmas terme upon Alhollen day. In Hillary terme upon Candlemas day, The Kings Judges at Westminster do not use to syt in Judgment, nor upon any sondayes.

¶ Imprynted at London in Fletestrete, at the sygne of the Sonne,  
by me John Byddel.

Cum priuilegio. Anno 1536.

PROCLAMATIONS, &c.

By the Queen.

*A Proclamation against the Despisers or Breakers of the Orders prescribed in the Book of Common-prayer.*

**T**HE Queens Majesty being right sorry to understand that the order of Common-prayer, set forth by the common consent of the Realm, and by authority of Parliament, in the first year of her Reign, wherein is nothing contained but the Scripture of God, and that which is consonant unto it, is now of late of some men despised, and spoken against, both by open preachings, and writings, and of some bold and vain curious men, new and other Rites found out and frequented, whereupon contentions, sects and disquietness doth arise among her people : and for one godly and uniform order, diversity of Rites and Ceremonies, Disputations, and Contentions, Schisms and Divisions already risen, and more like to ensue. The cause of which disorders, her Majesty doth plainly understand to be the negligence of the Bishops and other Magistrates, who should cause the good Laws and Acts of Parliament made in this behalf to be better executed, and not so dissembled and winked at, as hitherto (it may appear) that they have been.

For speedy remedy whereof, her Majesty straightly chargeth and commandeth all Archbishops and Bishops, and all Justices of Assises, and Oyer and Terminer, and all Mayors, head Officers of Cities and Towns Corporate, and all other who have any authority to put in execution the Act for the Uniformity of Common-prayer, and the Administration of the Sacraments made in the first year of her gracious Reign, withal diligence and severity, neither favouring nor dissembling with one person nor other, who doth neglect, despise, or seek to alter the godly Orders and Rites set forth in the said Book : But if any person shall by publick preaching, writing, or printing, contemn, despise, or dispraise the Orders contained in the said Book, they shall immediately apprehend him, and cause him to be imprisoned, until he hath answered to the Law, upon pain that the chief Officers, being

*Not analysed*

### PROCLAMATIONS, &c.

present at any such preaching, and the whole Parish, do answer for their contempt and negligence. Likewise, if any shall forbear to come to the Common-prayer, and receive the Sacraments of the Church, according to the Order in the said Book allowed, upon no just and lawful cause: all such persons they shall enquire of, present, and see punished, and ordered according as is prescribed in the said Act, with more care and diligence than heretofore hath been done: the which negligence hath been cause why such disorders have of late now so much and in so many places encreased and grown.

And if any persons shall either in private houses, or in publick places make assemblies, and therein use other Rites of Common-prayer and Administration of the Sacraments than is prescribed in the said Book, or shall maintain in their houses any persons being notoriously charged by Books or Preachings to attempt the alteration of the said Orders, they shall see such persons punished with all severity, according to the Laws of this Realm, by pains appointed in the said Act.

And because these matters do principally appertain to the persons Ecclesiastical, and to the Ecclesiastical Government, her Majesty giveth a most special and earnest charge to all Archbishops, Bishops, Archdeacons, and Deans, and all such as have ordinary jurisdiction, in such cases to have a vigilant eye and care to the observation of the Orders and Rites in the said Book prescribed, throughout their Cures and Diocess, and to proceed from time to time by ordinary and Ecclesiastical jurisdiction, as is granted them in the said Act, with all celerity and severity against all persons who shall offend against any of the Orders in the said Book prescribed, upon pain of her Majesties high displeasure, for their negligence, and deprivation from their Dignities and Benefices, or other Censures to follow, according to their demerits.

Given at *Greenwich* the 20 day of *October*, 1573. In the  
fifteenth year of the Queens Majesties Reign.

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*God save the Queen.*

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Imprinted at *London* by *Newgate-Market*, next unto *Christs Church*, by  
*Richard Jugge*, Printer to the Queens Majesty.

*Cum privilegio Regie Majestatis.*

PROCLAMATIONS, &c.

By the Queen.

*A Proclamation against the Sectaries of the Family of Love.*

**W**HEREAS by report of sundry of the Bishops of this Realm, and others, having cure of souls, the Queens Majesty is informed, that in sundry places of her said Realm, in their severall Diocesses, there are certain persons who do secretly in corners make privy assemblies of divers simple unlearned people, and after they have craftily and hypocritically allured them to esteeme them to be more holy and perfect men than other are, they do then teach them damnable Heresies, directly contrary to divers of the principal Articles of our Belief and Christian Faith; and in some parts so abused and fanatical, as by feigning to themselves a monstrous new kind of speech never found in the Scriptures, nor in ancient Father or Writer of Christs Church, by which they do move ignorant and simple people at the first rather to marvel at them, than to understand them: but yet to colour their sect withal, they name themselves to be of the Family of Love, and then as many as shall be allowed by them to be of that Family, to be elect and saved, and all others of what Church soever they be, to be rejected and damned: and for that upon conventing of some of them before the Bishops and Ordinaries, it is found that the ground of their sect is maintained by certain lewd, heretical and seditious books, first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the Realm, the author whereof they name H. N. without yielding to him upon their examination any other name, in whose name they have certainly books set forth, called, Evangelium Regni, or a joyful Message of the Kingdom, Documental Sentences, The prophecie of the spirit of love, a publishing of peace upon the earth, and such like. And considering also it is

### PROCLAMATIONS, &c.

found, that these Sectaries hold opinion, that they may before any Magistrate Ecclesiastical or Temporal, or any other person not being professed to be of their sect, (which they terme the Family of Love) by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian Realm : Therefore her Majesty being very sorry to see so great an evil by the malice of the Devil first begun and practised in other Countries, to be now brought into this her Realm, and that by her Bishops and Ordinaries she understandeth it very requisite, not only to have these dangerous Hereticks and Sectaries to be severely punished, but that also all other means be used by her Majesties Royal authority, which is given her of God to defend Christs Church, to root them out from further infecting of her Realm, she hath thought meet and convenient, and so by this her Proclamation she willeth and commandeth that all her Officers and Ministers temporal, shall in all their several vocations, assist the Archbishops and Bishops of her Realm, and all other persons Ecclesiastical, having cure of Souls, to search out all persons duly suspected to be either teachers or professors of the foresaid damnable sects and by all good means to proceed severely against them, being found culpable, by order of the Laws either Ecclesiastical or Temporal ; and that also search may be made in all places suspected for the Books and Writings maintaining the said Heresies and Sects, and them to destroy and burn. And wheresoever such Books shall be found after the publication hereof, in custody of any person, other than such as the Ordinaries shall permit, to the intent to peruse the same for confutation thereof, the same persons to be attached and committed to close prison, there to remain, or otherwise by Law to be condemned, until the same shall be purged and cleared of the same Heresies, or shall recant the same, and be thought meet by the Ordinary of the place to be delivered. And that whosoever in this Realm shall either print, or bring, or cause to be brought into this Realm any of the said Books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mulct as fautors of damnable heresies. And to the execution hereof, her Majesty chargeth all her Officers, and Ministers, both Ecclesiastical and Temporal, to have special regard, as they will answer not only afore

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PROCLAMATIONS, &c.

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God, whose glory and truth is by these damnable Sects greatly sought to be defaced, but also will avoid her Majesties indignation, which in such cases as these are, they ought not escape, if they shall be found negligent and careless in the execution of their authorities. Given at our Mannour of *Richmond*, the third of *October*, in the two and twentieth year of our Reign.

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*God save the Queen.*

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Imprinted at *London* by *Christopher Barker*, Printer to the Queens most Excellent Majesty.

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Not analyzed.

## By the Queen.

### *A Proclamation against certain seditious and schismatical Books and Libels &c.*

**T**HE Queens most Excellent Majesty considering how within these few years past, and now of late, certain seditious and evil disposed persons towards her Majesty, and the Government established for causes Ecclesiastical within her Majesties Dominions, have devised, written, printed, or caused to be seditiously and secretly published and dispersed, sundry schismatical and seditious Books, diffamatory Libels, and other phantastical writings amongst her Majesties subjects containing in them Doctrine very erroneous, and other matters notoriously untrue, and slanderous to the State, and against the godly reformation of Religion and Government Ecclesiastical established by Law, and so quietly of long time continued, and also against the persons of Bishops, and others placed in authority Ecclesiastical under her Highness, by her authority, in railing sort, and beyond the bounds of all good humanity: All which Books, Libels, and Writings, tend by their scope to persuade and bring in a monstrous and apparent dangerous Innovation within her Dominions and Countries, of all manner of Ecclesiastical Government now in use, and to the abridging, or rather to the overthrow of her Highness lawful Prerogative, allowed by Gods Law, and established by the Laws of the Realm, and consequently to reverse, dissolve, and set at Liberty the present Government of the Church, and to make a dangerous change of the form of Doctrine, and use of Divine Service of God, and the ministration of the Sacraments now also in use, with a rash and malicious purpose also to dissolve the Estate of the Prelacy, being one of the three ancient Estates of this Realm under her Highness, whereof her Majesty mindeth to have such reverend regard, as to their places in

### A PROCLAMATION AGAINST SEDITIOUS BOOKS.

the Church and Common-wealth appertaineth. All which said lewd and seditious practises, do directly tend to the manifest wilful breach of great number of good Laws and Statutes of this Realm, inconveniences nothing regarded by such Innovations.

In consideration whereof, her Highness graciously minding to provide some good and speedy remedy to withstand such notable dangerous and ungodly attempts, and for that purpose to have such enormous malefactors discovered and condignly punished, doth signifie this her Highness misliking and indignation of such dangerous and wicked enterprises; and for that purpose doth hereby will and also straightly charge and command, that all persons whatsoever, within any her Majesties Realms and Dominions, who have or hereafter shall have any of the said seditious Books, Pamphlets, Libels or Writings, or any of like nature already published, or hereafter to be published, in his or their custody, containing such matters as above are mentioned, against the present Order and Government of the Church of England, or the lawful Ministers thereof, or against the Rites and Ceremonies used in the Church, and allowed by the Laws of the Realm: That they, and every of them do presently after, with convenient speed bring in, and deliver up the same unto the Ordinary of the Diocese, or of the place where they inhabit, to the intent they may be utterly defaced by the said Ordinary, or otherwise used by them. And that from henceforth no person or persons whatsoever be so hardy as to write, contrive, print, or cause to be published or distributed, or to keep any of the same, or any other Books, Libels, or Writings of like nature and quality contrary to the true meaning and intent of this her Majesties Proclamation. And likewise, that no man hereafter give any instruction, direction, favour or assistance to the contriving, writing, printing, publishing, or dispersing of the same, or such like Books, Libels, or Writings whatsoever, as they tender her Majesties good favour, will avoid her high displeasure, and as they will answer the contrary at their uttermost perils: and upon such pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of these behalfs, as persons maintaining such seditious actions, which her Majesty mindeth to have severely executed. And if any person have had knowledge of the Authors, Writers, Printers or dispersers thereof, which shall within one month after the publicacyon hereof, discover the same to the Ordinary of the place



### A PROCLAMATION AGAINST SEDITIOUS BOOKS.

where he had such knowledg, or to any of her Majesties Privy Council : the same person shall not for his former concealment be hereafter molested or troubled. Given at her Majesties Palace at Westminster, the xiii. of February, 1888. In the xxxi. year of her Highness Reign.

*God Save the Queen.*

Imprinted at *London* by the Deputies of *Christopher Barker*, Printer to the  
Queens Most Excellent Majesty. 1588.

KANONEZ TON 'AΓION 'AΠOCTOΛON.  
CANONES SANCTORUM APOSTOLORUM.

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THE CANONS OF  
**THE HOLY APOSTLES;**

THE GREEK TEXT  
AS ORIGINALLY PRINTED IN 1540,

WITH THE VARIOUS READINGS  
OF LATER EDITIONS:

THE LATIN VERSION OF DIONYSIUS  
EXIGUUS, MADE A.D. 500:

AND A NEW  
**ENGLISH TRANSLATION.**

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*God save the Queen.*

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MDCCCXLVI.

[The earliest Edition of the "Canones Apostolici" mentioned by Fabricius, in Bibl. Græc., is that by Hegendorf, Lips. 1524. But as there is no copy of it in the British Museum, recourse has been had to the Paris edition of 1554, which is a faithful reprint of the Paris edition of 1540, and contains, what the other wants, a Latin translation, and the Various Readings of an older Paris copy, no notice of which is elsewhere to be found; unless it be said that the Leipsig edition had, what was very commonly practiced at that period, another title with a Paris imprint; and it was perhaps from the Par. ed. of 1554, that Coteler got the various readings, given in his margin; unless, what is not likely, they were obtained direct from a collation of the Leipsig edition, or from the MS. of which Hegendorf had made use.

Instead of the Latin version in the ed. Par. 1554, there has been substituted the one by Dunsyus Exiguus, as he is called, which was made about A.D. 500, and was first printed in the Bibliotheca Juris Canonici Veteris, by Voellius and Justellus, Par. 1661, fol. from a MS. in the possession of Justellus. But as it extends only to Canon 50 inclusive, the translation of the ed. Par. 1554 has been adopted for the remainder; which may, however, be perhaps found in some of the numerous MSS. mentioned by Harles on Fabricius; of which probably the most ancient are the Vatican MS. 5845, or Palatine 577, described as "pure," by Assemanus, in Bibliothec. Juris Oriental. Canonic. T. i. p.

Of the Greek text of the "Canones," the latest edition appears to be by Bernhold, Altorf. 1733, 8vo., who has given a few notes to show where they do or do not agree with the injunctions of the Old and New Testament. But the most learned Commentary on them is by Beverige, in his "Synodicon," Oxon. 1672, fol. reprinted by Le Clerc, in his edition of Coteler's "Patres Sacri," Amst. 1734, fol. while the fullest inquiry into their antiquity was made by Gluck, whose researches Harles, into whose hands the papers of Gluck were placed, has given the condensed results in his Notes on Fabricius. T. xii. p. 148—151.]

OCTOGINTA quinque canones Apostolorum traditos ecclesie per ipsorum Apostolorum discipulum, comitem, & assiduum sectatorem Clementem Petri successorem, sancta *πρωτη* *ἐκκλησια* synodus oecumenica, currentibus annis a Christo passio plus minus septingentis, ad ecclesiarum constitutionem, & ad perturbationum curationem diligenter a fidelibus observari praecepit. Insertas vero his ab haereticis adulterinas quasdam sententias rejecit, & integre Apostolorum doctrinae restituit. Quod & Zapherinus pontifex Romanus annis ante plus quingentis fecerat. Autoritatem quorum nostra in eos, Deo volente, *σημειωσις* plenius planiusque demonstrabit. Ipsos interea quemque nostrum monentes Apostolos audisse sat erit, —

—State, & tenete traditiones nostras, sive per sermonem, sive per epistolam. 2 ad Thessalo. cap. 2.

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### TRANSLATION OF PREFACE.

The fifth and sixth holy general council, held 700 years, more or less, after Christ's passion, ordained that, for the government of Churches and a preventive against disorder, eighty-five Canons of the Apostles, which had been delivered to the Church by Clemens, the disciple, companion and perpetual follower of the Apostles themselves, and the successor of Peter, should by the faithful be diligently observed; but it rejected some spurious points that had been inserted by heretics, and restored the pure doctrine of the Apostles, as Zepherinus, the Roman pontiff, had done more than 500 years previously. Of which Canons our publication will, God willing, prove fully and plainly the authority. In the mean while it will be sufficient for every one of us to hearken to the admonition of the Apostles, II Thessal. 2, "Stand fast, and hold by our traditions, whether (given) by word or letter."

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ΚΑΝΟΝΕΣ ΤΩΝ ἈΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

Canones Sanctorum Apostolorum.

[Cot. Κανόνες ἐκκλησιαστικοὶ τῶν αὐτῶν ἁγίων Ἀποστόλων.  
Canones Ecclesiastici eorundem sanctorum Apostolorum.]

1.

Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.

Episcopus a duobus aut tribus Episcopis ordinetur.

Let a Bishop be ordained by one or two Bishops.

2.

Πρεσβύτερος ὑπὸ ἐνὸς ἐπισκόπου χειροτονείσθω, καὶ διάκονος καὶ οἱ λοιποὶ κληρικοὶ.

Presbyter ab uno episcopo ordinetur, et diaconus et reliqui clerici.

Let an Elder and a Deacon and the rest of the Clergy be ordained by one Bishop.

3.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος παρὰ τὴν τοῦ Κυρίου διάταξιν τὴν ἐπὶ τῇ θυσίᾳ προσενέγκῃ ἕτερά τινα ἐπὶ τὸ θυσιαστήριον ἢ μέλι ἢ γάλα ἢ ἀντὶ οἶνον σίκερα<sup>3</sup> ἐπιτηδεύτῃ ἢ ὀρνεὺς ἢ ζῴα τινα ἢ ὀσπρία<sup>4</sup> παρὰ τὴν διάταξιν, καθαιρείσθω, πλὴν νεῶν<sup>5</sup> χιδρῶν ἢ σταφυλῆς τῷ καιρῷ τῷ δέοντι.<sup>6</sup>

[1. ὑπὸ Cot.—2. τὸ τοῦ Θεοῦ Cot.—3. σίκερά τινα, marg. ed. 2.—

4. ὡς παρὰ τὴν διάταξιν Κυρίου ποιῶν καθαιρείσθω, marg. ed. 2.—5. πυρῶν, marg. ed. 2.—6. Cot. ἢ ὀσπρια παρὰ τὴν διάταξιν καθαιρείσθω, τῷ καιρῷ τῷ δέοντι πλὴν νεῶν χιδρῶν ἢ στάχνας σίτου ἢ σταφυλῆς.]

Si quis Episcopus aut Presbyter præter ordinationem Domini, alia quædam in sacrificio super altare, id est, aut mel aut lac aut pro vino, siceram, et confecta quædam, aut volatilia aut animalia aliqua aut legumina, contra constitutionem Domini faciens, congruo tempore deponatur.

If any Bishop or Elder shall, contrary to the ordonnance of God, relating to sacrifice (the Lord's Supper) offer any thing at the altar,

either honey, milk, or, instead of wine, sicera (a strong drink) concocted, or birds, or any animals, or vegetables, except ears of young corn, or grapes, let him, at a fitting time, be removed or deposed.

## 4.

Μὴ ἐξὸν δὲ ἔστω προσήγεσθαι τι ἕτερον<sup>2</sup> πρὸς τὸ θυσιαστήριον, ἢ ἔλαιον εἰς τὴν λυχνίαν καὶ θυμίαμα τῷ καιρῷ τῆς ἁγίας προσφορᾶς.

[1. Cot. ἐξὸν ἔστω.—2. Cot. τι πρὸς.—3. Cot. καὶ ἔλαιον εἰς τὴν ἁγίαν λυχνίαν.—4. Cot. τῆς θείας ἀναφορᾶς.]

Offerri non liceat aliquid ad altare præter novæ spicas et uvæ, et oleum ad luminaria et thymiama, id est, incensum, tempore quo sancta celebratur oblatio.

Nor let it be lawful to bring any other thing to the altar, except oil for the lamps, and incense, at the time of the holy offering.

## 5.

Ἡ ἄλλη<sup>1</sup> πᾶσα ὀψώρα εἰς οἶκον ἀποστελλέσθω, ἀπαρχὴ τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις, ἀλλὰ μὴ πρὸς τὸ θυσιαστήριον<sup>2</sup>· δῆλον δὲ ὡς ὁ ἐπίσκοπος καὶ οἱ πρεσβύτεροι ἐπιμερίζουσι τοῖς διακόνου καὶ τοῖς λοιποῖς κληρικοῖς.

[1. Cot. ἡ δὲ ἄλλη.]

Reliqua poma omnia ad domum primitiæ Episcopo et Presbyteris dirigantur, nec offerantur in altari. Certum est autem quod Episcopus et Presbyteri dividant et Diaconis et reliquis Clericis.

Let all the other produce be carried home, as the first fruits for the Bishop and Elders, and not to the altar; for it is clear that the Bishop and Elders will give a share to the Deacons and other Clergy.

N.B.—2, 3, 4, 5, are united into one in Cot.

## 6.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὸν ἑαυτοῦ γυναῖκα μὴ ἐκ βαλλέτω προφάσει ἐκλαβείας· ἐὰν δὲ ἐβάλῃ, ἀφορίζεσθαι ἐπιμένων δὲ, καθαιρεῖσθω.

Episcopus aut Presbyter uxorem propriam nequaquam sub obtentu religionis abjiciat; si vero rejecerit, excommunicetur; sed vi perseveraverit, dejiciatur.

Let not a Bishop or Elder or Deacon put away his wife on the plea



of religion; and if he does put her away, let him be excommunicated; and if he still persists in so doing, let him be deposed.

7.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβάνετω· εἰ δὲ μή, καθαιρεῖσθω.

[1. Cot. ἀναλαμβάνεσθω.—2. μὴ γε.]

Episcopus aut Presbyter nequaquam sæculares curas adsumat; sin aliter, dejiciatur.

Let not a Bishop or Elder undertake worldly callings; or if he does, let him be deposed.

8.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ ἧς ἑαρινῆς ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσει, καθαιρεῖσθω.

[1. Cot. ἐπιτελέσῃ.]

Si quis Episcopus aut Presbyter, aut Diaconus sanctum Paschæ diem ante vernale æquinoctium cum Judæis celebraverit, abjiciatur.

If any Bishop, Elder or Deacon celebrates with Jews the holy day of the Passover before the vernal equinox, let him be deposed.

9.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ἐκ τοῦ καταλόγου τοῦ ἱερατικοῦ, προσφοράς γενομένης μὴ μεταλάβει, τὴν αἰτίαν εἰπάτω· καὶ, ἰὰν ἡ εὐλογος, συγγνώμης τυγχάνετω· εἰ δὲ μὴ λέγῃ, ἀφορεῖσθω, ὡς αἴτιως βλάβης γενόμενος· τῷ λαῷ καὶ ὑπόνοιαν ἐμπούσας· κατὰ τοῦ προσενέγκαντος.

[1. Cot. γενηθεῖς.—2. ποιήσας, marg. ed. 2.—3. Cot. add. ὡς μὴ ὕγιως ἀνενέγκοντος.]

Si quis Episcopus aut Presbyter aut Diaconus, vel quilibet ex sacerdotum catalogo, facta oblatione, non communicaverit, aut Causam dicat, ut, si rationabilis fuerit veniam consequatur; aut, si non dixerit, communione privetur, tanquam qui populo causa læsionis exstiterit, dans suspicionem de eo, qui sacrificium, quod recte non obtulerit.

If any Bishop or Elder or Deacon or person belonging to the order of Priesthood, shall not communicate, when an offering is made, let him assign an excuse; and if it be a valid one, let him meet with par-

don; but if he cannot assign one, let him be excommunicated, as being a cause of offence to the laity, and giving rise to a suspicion, unfavourable towards the party making the offering.

## 10.

Πάντας τοὺς εἰσιόντας πιστοὺς<sup>1</sup> καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς<sup>2</sup> ἀταξίαν ἐμποιοῦντας τῆς ἐκκλησίας,<sup>3</sup> ἀφορίζεσθαι χρή.

[1. Cot. πιστοὺς εἰς τὴν ἁγίαν Θεοῦ ἐκκλησίαν καὶ τῶν ἱερῶν γραφῶν ἀκούοντας.—2. Cot. ὡς ἂν ἀταξίαν.—3. τῇ ἐκκλησίᾳ, marg. ed. 2, Cot.]

Omnes fideles, qui ingrediuntur in Ecclesiam, et Scripturas audiunt, non autem perseverant in oratione, nec sanctam communionem percipiunt, velut inquietudines Ecclesiæ commoventes, convenit communionem privari.

All believers, who enter (a Church) and hear the Scriptures read, but do not remain for the Prayers and the Holy Communion, ought to be excommunicated, as persons who are introducing indiscipline into the Church.

## 11.

Εἴ τις ἀκοινωνήτῃ κἂν ἐν οἴκῳ συνεύξηται, οὗτος<sup>1</sup> ἀφορίζεσθω.

[1. Cot. καὶ αὐτός.]

Si quis cum excommunicato saltem in domo simul oraverit, iste communionem privetur.

If any one shall pray with an excommunicated person, even at his house, let him be excommunicated.

## 12.

Εἴ τις καθηρημένῳ κληρικῷ ὡς κληρικῷ<sup>1</sup> συνεύξηται καθαιρεῖσθω καὶ αὐτός.

[1. marg. ed. 2. κληρικῷ ὡς κληρικῷ.]

Si quis cum damnato Clerico, veluti cum Clerico, simul oraverit, iste damnetur.

If any Clergyman prays with another Clergyman, who has been ejected, as if he were still a Clergyman, let him too be ejected.

13.

Εἴ τις κληρικὸς ἢ λαϊκὸς ἀφορισμένος ᾗτοι ἄδεκτος, ἀπελθὼν ἐν ἐτέρᾳ πόλει δεχθῇ ἄνευ γραμμάτων συστατικῶν ἀφοριζέσθω· καὶ ὁ δεξιόμενος καὶ ὁ δεχθεὶς· εἰ δὲ ἀφορισμένος εἴη,<sup>2</sup> ἐπιτεινέσθω αὐτῷ ὁ ἀφορισμὸς, ὡς<sup>3</sup> ψευσαμένῳ καὶ ἀπατήσαντι τὴν ἐκκλησίαν τοῦ Θεοῦ.

[1. Cot. ἀφοριζέσθωσαν οἱ δεξιόμενοι.—2. Cot. ᾗ.—3. marg. ed. 2. ὡς—Θεοῦ are wanting in another MS.]

Si quis Clericus aut Laicus a communione suspensus seu communicans, ad aliam properet civitatem, et suscipiatur præter commendaticias litteras, et qui susceperunt et qui susceptus est communione priventur. Ex communicato vero proteletur ipsa correptio, tanquam qui mentitus sit et ecclesiam Dei seduxerit.

If any Clerk or Layman, excommunicated or suspended, shall depart to, and be received in, another city, without letters recommendatory, let both the party receiving and received be excommunicated; and if either be already under excommunication, let it be extended as against a person acting falsely to, and putting a deceit upon, the Church of God.

14.

Ἐπίσκοπον μὴ ἐξεῖναι τὴν ἑαυτοῦ παροικίαν ἐτέρᾳ ἐπιπηδᾶν, κἂν ὑπὸ πλειόνων ἀναγκάζηται· εἰ μὴ τις εὐλογος αἰτία ᾗ, ἡ τοῦτο βιωζομένη ποιεῖν,<sup>1</sup> ὡς πλεόν κέρδος δυναμένον αὐτοῦ τοῖς ἐκείσε, λόγῳ εὐσεβείας, συμβάλλεσθαι καὶ τοῦτο δὲ οὐκ ἀφ' ἑαυτοῦ, ἀλλὰ κρίσει πολλῶν ἐπισκόπων καὶ παρακλήσει μεγίστη.

[1. Cot. ποιῆσαι ὡς πλεῖον τι.]

Episcopo non licere alienam Parochiam, propriâ relictâ, pervadere, licet cogatur a plurimis; nisi forte quis eum rationabilis causa compellat, tanquam qui possit ibidem constitutis plus lucri conferre, et in causâ religionis aliquid profecto prospicere; et hoc non a semetipso pertentet, sed multorum Episcoporum judicio et maximâ supplicatione perficiat.

Let it be not lawful for a Bishop to leave his own Parish [*diocese*] to enter upon another, even though he be urged by very many reasons; unless there be a valid cause compelling him to do so, in his being able to confer greater benefit upon the persons there on the ground of

religion, nor let him do this of himself, but at the instance and continued exhortation of many Bishops.

## 15.

Εἰ τις πρεσβύτερος ἢ διάκονος ἢ ὅλων τοῦ καταλόγου τῶν κληρικῶν ἀπολείψας τὴν ἑαυτοῦ παροικίαν εἰς ἑτέραν ἀπέλθοι καὶ παντελῶς μεταστὰς διατρίβῃ ἐν ἄλλῃ παροικίᾳ παρὰ γνώμην τοῦ ἰδίου ἐπισκόπου, τοῦτον καλεόμενον μηκέτι λειτουργεῖν· εἰς μάλιστα προσκαλουμένου αὐτὸν τοῦ ἐπισκόπου αὐταῦ, ἐπανελθεῖν· οὐχ ὑπήκουσεν, ἐπιμένων τῇ ἀταξίᾳ· ὡς λαϊκὸς μέντοι ἐκέισε κοινωνεῖτω.

[1. Cot. "al. διαστὰς."—2. marg. ed. 2. μάλιστα εἰ.—3. Cot. αὐτοῦ ἐπανελθεῖν,—]

Si quis Presbyter aut Diaconus aut quilibet de numero Clericorum, relinquens propriam Parochiam, pergat ad alienam, et omnino demigrans, præter Episcopi sui conscientiam, in aliena Parochiâ commoretur, hunc ulterius ministrare non patimur; præcipue si vocatus ab Episcopo redire contempserit, in sua inquietudine perseverans; verumtamen tanquam Laicus communicet.

If any Priest or Deacon, or in short any one in clerical Orders, shall leave his own Parish and go to another, and permanently settle himself and remain in that other parish, without the cognisance of the Bishop, we order him to take no part in the ministry, especially if, after being called upon by his Bishop to return, he will not hearken, and still persist in his disorderly conduct. Let him however communicate, as one of the Laity.

## 16.

Εἰ δὲ ὁ ἐπίσκοπος, παρ' ᾧ τυγχάνουσιν, παρ' οὐδέν λογισάμενος τὴν κατ' αὐτῶν ὁρισθείσαν ἀργίαν, δέξηται αὐτοὺς ὡς κληρικούς, ἀφορίζεσθω ὡς διδάσκαλος ἀταξίας.

[1. marg. ed. 2. ᾧ παρατυγχάνουσιν.—2. Cot. ἡγησάμενος.—3. marg. ed. 2. δέξεται.]

Episcopus vero, apud quem moratos esse constiterit, si contra eos decretam cessationem pro nihilo reputans, tanquam Clericos forte susceperit, velut magister inquietudinis communione privetur.

But if the Bishop, in whose Diocese they are, shall take no account of the suspension from the ministry directed against them, and receive

them as Clerks, let him be excommunicated as the teacher of insubordination.

[Nos. 15 and 16 are united into one in Cot.]

17.

Ὁ δυνὼ γάμοις συμπλακεῖς μετὰ τὸ βάπτισμα ἢ παλλακὴν κτησάμενός οὐ δύναται εἶναι ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ κατάλογου τοῦ ἱερατικοῦ.

Si quis post Baptisma secundis fuerit nuptiis copulatus, aut concubinam habuerit, non potest esse Episcopus, non Presbyter, aut Diaconus, aut prorsus ex numero eorum, qui ministerio sacro deserviunt.

He, who after Baptism is twice married or keeps a concubine, cannot be a Bishop or Priest or Deacon, or be admitted into the ministry.

18.

Ὁ χήραν λαβὼν ἢ ἐκβεβλημένην ἢ ἐταῖραν ἢ οἰκέτιν ἢ τῶν ἐπὶ σκηνῆς οὐ δύναται εἶναι ἐπίσκοπος ἢ διάκονος ἢ πρεσβύτερος ἢ ὅλως τοῦ καταλογου τοῦ ἱερατικοῦ.

[1. marg. ed. 2. ἢ πρεσβύτερος ἢ διάκονος—and so Cot. in text.]

Si quis viduam aut ejectam acceperit, aut meretricem aut ancillam vel aliquam de iis, quæ publicis spectaculis mancipantur, non potest esse Episcopus, aut Presbyter aut Diaconus, aut ex eorum numero, qui ministerio sacro deserviunt.

If any marry a widow, or woman divorced, or a concubine, or hand-maiden, or a stage-player, he cannot be a Bishop, or Priest, or Deacon, or in anywise admitted to the ministry.

19.

Ὁ δύο ἀδελφὰς ἀγαγόμενος ἢ ἀδελφὴν, οὐ δύναται εἶναι κληρικός.

[1. ἀδελφὴν, marg. ed. 2.]

Qui duas in conjugium sorores acceperit, vel filiam fratris, Clericus esse non poterit.

He who marries two sisters, or his niece, cannot be a Clerk.

20.

Κληρικός, ἐγγυὰς διδούς, καθαιρείσθω.

Clericus, fidejussionibus inserviens, abjiciatur.

Let the Clerk, who gives securities, be removed from his office.

## 21.

Εὐνοῦχος, εἰ μὲν ἐξ ἐπηρείας ἀνθρώπου ἐγένετό τις ἢ ἐν διωγμῷ ἀφῆρίθη τὰ ἀνδρῶν, ἢ οὕτως ἔφν,<sup>1</sup> καὶ ἐστὶν ἄξιος,<sup>2</sup> γινέσθω.

[1. Cot. "In alio καὶ οὕτως ἔφνγε."—2. Cot. in text, ἄξιος ἐπισκοπῆς : in marg. "al. ἐπίσκοπος."]

Eunuchus si per insidias hominum factus est, vel si in persecutione ejus sunt amputata virilia, vel si ita natus est, et est dignus, efficiatur Episcopus.

He who is an eunuch, either by the craft of men, or during a persecution, or who has been so from birth, if he is worthy, let him be a Bishop.

## 22.

Ὁ ἀκρωτηριάσας ἑαυτὸν, μὴ γινέσθω κληρικὸς· αὐτοφονεὺς γάρ ἐστιν ἑαυτοῦ,<sup>1</sup> καὶ τῆς τοῦ Θεοῦ δημιουργίας ἐχθρὸς.

[1. Cot. αὐτοφόντης γάρ ἐστι καὶ.]

Si quis abscidit semet ipsum, non fiat Clericus ; quia suus homicida est, et Dei conditionis inimicus.

Let not him, who has mutilated himself, be a Clerk. For he is a self-murderer, and an enemy to the handywork of God.



## 23.

Εἰ τις, κληρικὸς ὢν, ἑαυτὸν ἀκρωτηριάσει, καθαιρεῖσθω· φονεὺς<sup>1</sup> γάρ ἐστιν ἑαυτοῦ.

[1. marg. ed. 2. φονεὺς.]

Si quis, cum Clericus sit, absciderit semet ipsum, omnino damnetur, quia suus est homicida.

If any one being a Clerk mutilates himself, let him be deposed, for he is a self-murderer.

## 24.

Λαϊκὸς ἑαυτὸν ἀκρωτηριάσας ἀφορίζεσθω ἑτὶ τρία· ἐπίβουλος γάρ ἐστιν τῆς ἑαυτοῦ ζωῆς.

Laicus, semet ipsum abscindens, annis tribus communione privetur ; quia suæ vitæ insidiator exstitit.

Let any Layman, who mutilates himself, be excommunicated for three years ; for he is a plotter against his own life.

[21, 2, 3, 4, are all united in Cot.]

## 25.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐπὶ πορνείᾳ ἢ ἐπιουρίᾳ ἢ κλοπῇ βλοὺς καθαιρεῖσθω, καὶ μὴ ἀφοριζέσθω· λέγει γὰρ ἡ γραφή, οὐκ ἐκδικήσεις τις ἐπὶ τῷ αὐτόῳ· ὁσαύτως δὲ καὶ οἱ λοιποὶ κληρικοί.

[δ Cot. in text ; in marg. "al. ἐπὶ."—2. Cot. αὐτὸ ἐν θλίψει.—3. marg. ed. 2. ὁμοίως καὶ οἱ λοιποὶ κληρικοὶ τῇ αὐτῇ αἰρέσει ὑποκείσθωσαν.]

Episcopus, aut Presbyterus, aut Diaconus, qui in fornicatione aut perjurio aut furto captus est, deponatur ; non tamen communione privetur. Dicit enim Scriptura—"Non vindicabit Dominus bis in id ipsum." Similiter et reliqui Clerici huic conditioni subiaceant.

[This is divided into two Canons in the version of Dionysius.]

If a Bishop, Priest or Deacon is detected in fornication, perjury or theft, let him be deposed, but not excommunicated ; for the Scripture says, "Thou shalt not twice punish the same fault ;" and in like manner the other Clergy.

## 26.

Τῶν εἰς κλῆρον προσελθόντων ἁγάμων κελεόμεν βουλομένους γαμεῖν ἀναγνώστας καὶ ψάλτας μόνον.<sup>2</sup>

[1. marg. ed. 2. προεληλυθόντων. Cot. in text, παρελθόντων : in marg. "al. προελθόντων, vel προσελθόντων, vel προεληλυθόντων.—2. marg. ed. 2. μόνους.]

Innuptus autem, qui ad Clerum propecti sunt, præcipimus, ut, si voluerint, uxores accipiant ; sed Lectores Cantoresque tantummodo.

Of those, who are admitted to the Clerkship, unmarried, we permit only the Readers and Singers, if they wish it, to marry.

## 27.

Ἐπίσκοπον ἢ πρεσβύτερον ἢ διάκονον τύπτοντα πιστοὺς ἀμαρτάνοντας ἢ ἀπίστον ἀδικήσαντας, διὰ τοιούτων φοβεῖν θέλοντα, καθαιρεῖσθαι προστάσσομεν· οὐδ' αὖ μὲν γὰρ Κύριος τοῦτο ἡμᾶς ἐδίδαξεν· τούναντίον δὲ

αὐτὸς τυπτόμενος οὐκ ἀντίσταν· λοιδορούμενος οὐκ ἀντελοιδορεῖ· πάσχω  
οὐκ ἠλείλει.

[1. Cot. "αὐ. ἐθέλοντας."—2. Cot. ἡμᾶς ὁ Κύριος ταῦτα.]

Episcopum aut Presbyterum aut Diaconum percontantem fideles delinquentes, aut infideles inique agentes et per hujusmodi volentem timeri, dejici ab officio suo præcipimus; quia nusquam nos hoc Dominus docuit; e contrario vero ipse, cum percuteretur, non reperiuit; cum malediceretur, non remaledicebat; cum pateretur, non comminabatur.

We ordain that any Bishop, Priest or Deacon, who beats believers, when erring, or unbelievers when doing wrong, and who seeks by these means to make himself feared, shall be deposed. For nowhere has the Lord taught us this. But on the contrary when beaten, he struck not again; when reviled, he reviled not again; when he suffered, he threatened not.

## 28.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος καθαιρεθεὶς δικαίως ἐπὶ ἐγκλήμασι φανεροῖς, τολμήσειεν ἀψασθαι τῆς ποτὲ ἐγγχειρισθείσης αὐτοῦ λειτουργίας, οὗτος παντάπασιν ἐκκοπτέσθω τῆς ἐκκλησίας.

[1. Cot. ἐράψασθαι.]

Si quis Episcopus aut Presbyter aut Diaconus depositus juste super certis criminibus, ausus fuerit attrectare ministerium dudum sibi commissum, hic ab Ecclesiâ penitus abscindatur.

If any Bishop, or Priest or Deacon, who has been justly deposed upon clear charges, shall dare to interfere in the ministry formerly in his hands, let him be cut off altogether from the Church.

## 29.

Εἰ τις ἐπίσκοπος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατὲς γίνηται ἢ πρεσβύτερος ἢ διάκονος, καθαιρεῖσθω, καὶ αὐτὸς καὶ ὁ χειροτονήσας, καὶ ἐκκοπτέσθω παντάπασιν καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος ὑπ' ἐμοῦ Πέτρου.

Si quis Episcopus aut Presbyter aut Diaconus per pecunias hanc obtinuerit dignitatem dejiciatur et ipse et ordinator ejus, et a communione modis omnibus abscindatur, sicut Simon magus a Petro.

If any Bishop or Priest or Deacon shall obtain his dignity by means



of money, let him be deposed, both he and the party who ordained him, and let him be cut off in every way from communion, as Simon Magus was by. (me) Peter.

30.

Εἴ τις ἐπίσκοπος κοσμικοῖς ἀρχουσι χρησάμενος, δι' αὐτῶν ἐγκρατὴς ἐκκλησίας γένηται, καθαιρεῖσθω καὶ ἀφοριζέσθω<sup>1</sup> καὶ οἱ κοινωνοῦντες αὐτῷ πάντες.

[1. marg. ed. 2. ἀφοριζέσθωσαν.]

Si quis Episcopus sæcularibus potestatibus usus Ecclesiam per ipsas obtineat, deponatur, et segregentur omnes qui illi communicant.

If any Bishop shall make use of secular interest and through it becomes possessed of a Church, let him be deposed, and excommunicated, and likewise all who hold communion with him be excommunicated.

31.

Εἴ τις πρεσβύτερος καταφρονήσας τοῦ ἰδίου ἐπισκόπου χωρὶς συναγωγῆς<sup>1</sup> καὶ θυσιαστήριον ἕτερον πῆξῃ, μὴδὲν κατεγνωκώς<sup>2</sup> τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρεῖσθω ὡς φίλαρχος· τύραννος γάρ ἐστιν· ὁσαύτως<sup>3</sup> δὲ καὶ οἱ λοιποὶ κληρικὸι καὶ ὅσοι<sup>4</sup> ἂν αὐτῷ προσθῶνται· οἱ δὲ λαϊκοὶ ἀφοριζέσθωσαν ταῦτα δὲ μετὰ μίαν καὶ δευτέραν καὶ τρίτην παράκλησιν τοῦ ἐπισκόπου γινέσθω.

[1. marg. ed. 2. συναγωγὴν—2. marg. ed. 2. κατάγνοῦς—3. Cot. omits ὁσαύτως—4. marg. ed. 2. κληρικὸι ὅσοι.]

Si quis Presbyter, contemnens Episcopum suum, seorsim collegerit et altare aliud erexerit, nihil habens quo reprehendat Episcopum in causa pietatis et justitiæ deponatur, quasi principatus amator existens; est enim tyrannus; et cæteri Clerici, quicunque tali consentiunt, deponantur; Laici vero segregentur. Hæc autem post unam et secundam et tertiam Episcopi obsecrationem fieri conveniat.

If any Priest, in contempt of his own Bishop, shall get together a separate congregation and erect another altar, having no charge to bring against the Bishop, in any matter touching piety and justice, let him be deposed as one fond of rule (for he is a tyrant), and in like manner the rest of the Clerks, and as many others as take part with him; but let the Laity be excommunicated; let not, however, these steps be taken except after one, two and three exhortations by the Bishop.

## 32.

Εἴ τις πρεσβύτερος ἢ διάκονος ὑπὸ ἐπισκόπου γένηται ἐν ἀφορισμῷ,<sup>1</sup> τοῦτον μὴ ἐξεῖναι παρ' ἑτέρου δεχθῆναι,<sup>2</sup> ἀλλ' ἢ παρὰ τοῦ ἀφορίσαντος αὐτὸν, εἰ μὴ ἂν κατὰ συγκυρίαν τελευτήσῃ ὁ ἀφορίσας αὐτὸν ἐπίσκοπος.

[1. marg. ed. 2. ἀφορισμένος—2. marg. ed. 2. δέχσθαι.]

Si quis Presbyter aut Diaconus ab Episcopo suo sequegetur, hunc non licere ab alio recipi, sed ab ipso, qui eum sequestraverit, nisi forsitan obierit Episcopus ipse, qui eum segregasse cognoscitur.

If any Priest or Deacon be removed by a Bishop, it is not lawful for him to be received by any other except the one who removed him, unless perchance the Bishop who removed him shall happen to die.

## 33.

Μηδένα τῶν ξένων ἐπισκόπων ἢ πρεσβυτέρων<sup>1</sup> ἢ διακόνων ἀνευ συστατικῶν<sup>2</sup> προσδέχσθαι· καὶ ἐπιφερομένων δὲ αὐτῶν, ἀνακρινέσθωσαν· καὶ εἰ μὲν ὡς κήρυκες τῆς εὐσεβείας, προσδεχέσθωσαν· εἰ δὲ μὴ γε, τὰ πρὸς τὰς χρεῖας αὐτοῖς ἐπιχορηγήσαντες, εἰς κοινωνίαν αὐτοὺς μὴ προσδέξωσθε· πολλὰ γὰρ κατὰ συναρπαγὴν γίνονται.

[1. Cot. συστατικῶν γραμμάτων—2. Cot. προσδέχεσθε—3. marg. ed. 2. τὴν χρεῖαν αὐτοῖς.]

Nullus Episcoporum peregrinorum aut Presbyterorum aut Diaconorum sine commendaticis suscipiatur epistolis; et cum scripta detulerint, discutiantur attentius, et ita suscipiantur, si prædicatores pietatis exstiterint; sin minus, nec quæ sunt necessaria subministrentur eis et ad communionem nullatenus admittantur; quia per subreptionem multa proveniunt.

[N. B. By comparing the Latin of Dionysius with the Greek, it would seem that he found in his copy of the Canons—*εἰ δὲ μὴ, μήτε τὰ πρὸς—μήτε εἰς κοινωνίαν αὐτοὺς μηδαμῶς*—]

Let no strange Bishop, or Priest or Deacon be received without letters commendatory; and when they are brought, let them be examined carefully; and if they are messengers of piety, let them be received; but if not, after furnishing them with what is necessary for their wants, do not receive them into fellowship; for many are surreptitious.

34.

Τοὺς ἐπισκόπους ἐκάστων ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν καὶ μηδέν τι πράττειν περιττὸν ἄνευ τῆς ἐκείνου γνώμης· ἐκεῖνα δὲ μόνον πράττειν ἕκαστον, ὅσα τῇ αὐτοῦ παροικίᾳ ἐπιβάλλει καὶ ταῖς ὑπ' αὐτὴν χώραις· ἀλλὰ μηδὲ ἐκεῖνος ἄνευ τῆς πάντων γνώμης ποιεῖτω τι· οὕτω γὰρ ὁμόνοια ἔσται· καὶ δοξασθήσεται ὁ Θεὸς δια Κυρίου ἐν ἁγίῳ πνεύματι, ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα.

[1. Cot. μόνον ἕκαστον—2. marg. ed. 2, αὐτῷ—3. Cot. Χριστοῦ in text; in marg. "al. Κυρίου."—4. marg. ed. 2 says that ὁ πατὴρ—πνεῦμα are wanting in another copy: they are omitted in Cot.]

Episcopus gentium singularium scire convenit, quis inter eos primus habeatur; quem velut caput existiment et nihil amplius præter ejus conscientiam gerant, quam illa sola singuli, quæ Parochiæ propriæ et villis, quæ sub ea sunt, competunt. Sed nec ille præter omnium conscientiam faciat, aliquid. Sic enim unanimitas erit, et glorificabitur Deus per Christum in Spiritu Sancto.

It is meet that the Bishops of each nation [*province*] should know who is the chief amongst them, and consider him as their head, and do nothing of consequence without his cognisance; and that each should do that alone, which appertains to his own parish [*diocese*] and the country subject to it. But let not even the chief do any thing without the cognisance of all; for thus will there be unanimity, and God be glorified through the Lord with the Holy Ghost.—[The Father, the Son, and the Holy Ghost.]

35.

Ἐπίσκοπον μὴ τολμᾶν ἔξω τῶν ἑαυτοῦ ὄρων χειροτονίας ποιῆσθαι εἰς τὰς μὴ ὑποκειμένας αὐτῷ πόλεις καὶ χώρας· εἰ δὲ ἐλεγχθῇ τοῦτο πεποιηκώς παρὰ τὴν τῶν κατεχόντων τὰς πόλεις ἐκείνας ἢ τὰς χώρας γνώμην, καθαιρεῖσθαι καὶ αὐτὸς καὶ οὗς ἐχειροτόνησεν.

Episcopum non audere extra terminos proprios ordinationes facere in civitatibus et villis, quæ illi nullo jure subjectæ sunt. Si vero convictus fuerit hoc fecisse, præter eorum conscientiam, qui civitates ipsas et villas detinent, et ipse deponatur et qui ab illo sunt ordinati.

Let not a Bishop presume to grant ordinations beyond his own proper boundaries, for cities and towns not under his jurisdiction. And if he be convicted of having so done without the cognisance of those

possessing such cities and towns, let him be deposed, and those also whom he has ordained.

## 36.

Εἰ τις χειροτονηθεὶς ἐπίσκοπος μὴ καταδέχοιτο τὴν λειτουργίαν καὶ τὴν φροντίδα τοῦ λαοῦ τὴν ἐγχειρισθεῖσαν αὐτῷ, τοῦτον ἀφωρισμένον τῆς χάριτος, ἕως ἂν καταδέξηται ὡσαύτως καὶ πρεσβύτερος καὶ διάκονος· εἰ δὲ ἀπελθὼν, μὴ δεχθῇ, οὐ παρὰ τὴν ἑαυτοῦ γνώμην ἀλλὰ παρὰ τὴν τοῦ λαοῦ μοχθηρίαν, αὐτὸς μὲν ἔστω ἐπίσκοπος, ὃ δὲ κληρὸς τῆς πόλεως ἀφῃ-  
ριζέσθω· ὅτι τοιούτου λαοῦ ἀνυποτάκτου παιδεύεται οὐκ ἐγέναντο.

[1. marg. ed. 2 says that the words ὡσαύτως πρεσβύτερος καὶ διάκονος and ἀπελθὼν are wanting in another copy—2. marg. ed. 2, μενέτω.]

Si quis Episcopus non susceperit officium et curam populi sibi commissam, hic communione privetur, quoadusque consentiat, obedientiam commodans. Similiter autem et Presbyter et Diaconus. Si vero perrexerit, nec receptus fuerit, non pro sua sententiâ, sed pro maledictiâ populi, ipse quidem maneat Episcopus; Clerici vero civitatis communione priventur eo quod eruditores inobedientis populi non fuerunt.

[N. B. After 'Episcopus,' Dionysius has omitted 'ordinatus,' answering to χειροτονηθεὶς.]

If a Bishop, after ordination, shall not undertake the ministry and charge of the people committed to his hands, let him be excommunicated until he does undertake it, and in like manner a Priest and Deacon. But if after proceeding thither he is not received, not from his own determination but the improper conduct of the people, let him remain the Bishop; but let the Clergy of the city be excommunicated, because they have not been the instructors of an unruly people.

## 37.

Δεύτερον τοῦ ἔτους σύνοδος γινέσθω τῶν ἐπισκόπων, καὶ ἀνακρινέτωσαν ἅλλήλους τὰ δόγματα τῆς εὐσεβείας καὶ τὰς ἐμπικτούσας ἐκκλησιαστικὰς ἀντιλαγὰς διαλύειν· ἀπαξ μὲν τῇ τετάρτῃ ἑβδομαδί τῆς πεντηκοστῆς· δεύτερην δὲ Ὑπερβερεταίου δωδεκάτῃ.

[1. Cot. in marg. ἀνευρενέτωσαν.]

Bis in anno Episcoporum Concilia celebrentur; ut inter se dogmata pietatis explorent, et emergentes Ecclesiasticas contentiones amoveant; semel quidem quartâ septimanâ Pentecostes; secundo vero duo decimâ diē mensis Hyperberetæi, id est juxta Romanos quarto Idus Octobris.

Twice a year let there be held a Synod of the Bishops, and let them examine each other in the articles of religion, and settle the controversies that may have arisen in the Church; and let the first Synod be in the fourth week of Pentecost, and the second on the twelfth of Hyperberetæus [October].

38.

Οἱ πρεσβύτεροι καὶ οἱ διάκονοι ἀνέν γνώμῃ τοῦ ἐπισκόπου μηδὲν ἐπιτελείωσαν· αὐτοὺς γὰρ ἔστιν ὁ πεπιστευμένος τῶν λαῶν τοῦ Κυρίου καὶ τῶν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθῶμενος.

Presbyteri et Diaconi præter Episcopum nihil agere pertinent; nam Domini populus ipsi commissus est, et pro animabus eorum hic redditurus est rationem.

Let the Priests and Deacons complete nothing without the cognisance of the Bishop, for he is the person intrusted with the people of the Lord, and from whom an account of their souls will be demanded.

39.

Πάντων τῶν ἐκκλησιαστικῶν πραγμάτων ὁ ἐπίσκοπος ἔχει τὴν φροντίδα, καὶ διοικεῖ αὐτὰ ὡς Θεοῦ ἐφορῶντος· μὴ ἐξελίξαι δὲ αὐτῷ ὑπερεργεῖσθαι τι ἐξ αὐτῶν ἢ συγγένειν ἰδίῳ τὰ τοῦ Θεοῦ χαρίζεσθαι· εἰ δὲ πένητες εἰεν, ἐπιχορηγεῖτω ὡς πένηται, ἀλλὰ μὴ προβάλλει τούτων τὰ τῆς ἐκκλησίας ἀπεμπολεῖτω.

[1. Ὅτι δοῖν: in marg. al. εἰν.]

Omnium negotiorum Ecclesiasticorum curam Episcopus habeat, et ea velut Deo contemplante dispenset; nec ei liceat ex his aliquid omnino contingere, aut parentibus propriis, quæ Dei sunt, condonare. Quod si pauperes sint, tanquam pauperibus subministret nec eorum occasione Ecclesiæ negotia deprædetur.

Of all Ecclesiastical matters let the Bishop have the care, and administer them, as if under the eye of God; nor let it be lawful for him to appropriate any part of them to himself, or to bestow upon his relations what belongs to God. But if they are poor, let him contribute to their pecuniary wants, but not on their account dispose of the property of the Church.

## 40.

Ἔστω φανερά τὰ ἴδια τοῦ ἐπισκόπου πράγματα εἴ γε καὶ ἴδια ἔχει, καὶ φανερά τὰ κυριακά, ἵν' ἐξουσίαν ἔχῃ τῶν ἰδίων<sup>1</sup> τελευτῶν ὁ ἐπίσκοπος, οἷς βούλεται,<sup>2</sup> καὶ ὥς βούλεται καταλείψαι· καὶ μὴ προφάσει τῶν ἐκκλησιαστικῶν πραγμάτων διαπίπτειν τὰ τοῦ ἐπισκόπου, ἕσθ' ὅτε γυναῖκα καὶ παῖδας κεκτημένον ἢ συγγενεῖς ἢ οἰκέτας· δίκαιον γὰρ τοῦτο παρὰ Θεοῦ καὶ ἀνθρώποις τὸ μῆτε τὴν ἐκκλησίαν ζημίαν τινα ὑπομένειν ἀγνοίᾳ τῶν τοῦ ἐπισκόπου πραγμάτων,<sup>3</sup> μῆτε τὸν ἐπίσκοπον ἢ τοὺς αὐτοῦ συγγενεῖς προφάσει τῆς ἐκκλησίας δημεύεσθαι,<sup>4</sup> ἢ καὶ εἰς πράγματα ἐμπίπτειν τοὺς αὐτῶν διαφέροντας καὶ τὸν αὐτοῦ θάνατον δυσφημίᾳ<sup>5</sup> περιβάλλεσθαι.

[1. marg. ed. 2, τὰ ἴδια—2. Cot. ὥς βούληται καὶ οἷς βούλεται—3. Cot. πραγμάτων, [μῆτε τὸν ἐπίσκοπον]—4. marg. ed. 2, πημαινέσθαι—5. marg. ed. δυσφημίαις.]

Sint autem manifestæ res propriæ Episcopi, si tamen habet proprias, et manifestæ Dominicæ, ut potestatem habeat de propriis moriens Episcopus, sicut voluerit, et quibus voluerit, derelinquere; nec sub occasione Ecclesiasticarum rerum, quæ Episcopi esse probantur, intercidant; fortassis enim aut uxorem habet aut filios, aut propinquos aut servos. Et justum est hoc apud Deum et homines; ut nec Ecclesia detrimentum patiatur ignoratione rerum Pontificis, nec Episcopus vel ejus propinqui sub obtentu Ecclesiæ proscribantur, et in causas incidunt, qui ad eum pertinent, morsque ejus injuriis maxime famæ subiaceat.

Let the private property of the Bishop, if he has any, be clearly defined, and clearly too that belonging to the Lord; so that the Bishop, when dying, may have the power of leaving his private property to whom he likes and how he likes; nor, under colour of Ecclesiastical ownership, the property of the Bishop be lost, when he happens to have a wife, children, relations or domestic servants. For this is just before God and men, that neither the Church should suffer any damage through its ignorance of the Bishop's affairs, nor the Bishop and his relations have their goods estreated on an Ecclesiastical pretext, or that those differing from him should incur law-suits, and his death be shrouded with evil reports.

[N. B. The three last Canons make up only two in Cot.; and 39 precedes 38 and 40, combined into one.]

## 41.

Προστάσσομεν τὸν ἐπίσκοπον ἐξουσίαν ἔχειν τῶν τῆς ἐκκλησίας πραγμάτων· εἰ γὰρ τὰς τιμὰς τῶν ἀνθρώπων ψυχὰς αὐτῷ πιστευτίον, πολλῶν ἀν' δέοι περὶ τῶν χρημάτων ἐντέλλεσθαι,<sup>2</sup> ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα<sup>3</sup> διοικεῖσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ διακόνων, καὶ ἐπιχορηγεῖσθαι μετὰ φόβον Θεοῦ καὶ πάσης εὐλαβείας· μεταλαμβάνειν δὲ καὶ αὐτὸν τῶν δεόντων, εἰ γε δέοιτο, εἰς τὰς ἀναγκαίας αὐτοῦ χρείας καὶ τῶν ἐπιξενουμένων ἀδελφῶν, ὡς κατὰ μηδένα τρόπον αὐτοὺς<sup>4</sup> ὑστερεῖσθαι· ὁ γὰρ νόμος τοῦ Θεοῦ διετάξατο τοὺς τῷ θυσιαστηρίῳ προσεδρεύοντας<sup>5</sup> ἐκ τοῦ θυσιαστηρίου τρέφεσθαι· ἐπεὶ οὐδὲ στρατιώτης<sup>6</sup> ποτὲ ἰδίῳ ὀψωρίῳ ὅπλα κατὰ πολεμίων ἐπιφέρεται.<sup>6</sup>

[1. ᾧ μᾶλλον δέοι ἐπὶ—2. Cot. 'al. συστήλλεσθαι—3. marg. ed. 2, another copy has not πάντα—4. Cot. in marg. αὐτόν—5. marg. ed. 2, ὑπηρετοῦντας. Cot. in text. παραμένοντας—6, marg. ed. στρατιῶται—ἐπιφέρονται.]

Præcipimus ut in potestate suâ Episcopus Ecclesiæ res habeat. Si enim animæ hominum preciosæ illi sunt creditæ, multo magis oportet eum curam pecuniarum gerere; ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros et Diaconos, et cum timore omni-que solitudine ministrentur. Ex his autem, quibus indiget, si tamen indiget, ad suas necessitates et ad peregrinorum fratrum usus et ipse percipiat, ut nihil eis possit omnino deesse. Lex enim Dei præcipit, ut, qui altari deserviunt, de altari pascantur; quia nec miles stipendiis contra hostes arma sustulit.

We ordain that the Bishop shall have power over the property of his own Church. For if he is to be intrusted with the precious souls of men, much more fitting is it that he should have the charge of property, so that every thing may be administered by his power to those in want through the hands of Priests and Deacons, and be dispensed in the Fear of the Lord and with all circumspection; and that he also, should he need it, share in what is requisite for the necessary wants of himself and the brethren sojourning amongst strangers, so as not to be by any means deprived of aught. For the law of God has ordained that those who serve at the altar should live by the altar; since not even a soldier takes up arms against the enemy at the expense of his own pay.

## 42.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κύβοις σχολάζων καὶ μέθαις ἢ πανσάσθῳ ἢ καθαιρείσθῳ.

Episcopus aut Presbyter aut Diaconus aleæ atque ebrietati deserviens aut desinat aut certe damnetur.

Let a Bishop or Priest or Deacon passing his leisure hours at dice or drinking, either desist or be deposed.

## 43.

Ἐποδιάκονος ἢ ἀναγνώστης ἢ ψάλτης τὰ ὅμοια ποιῶν ἢ πανσάσθῳ ἢ ἀφοριζέσθῳ ὡσαύτως καὶ λαϊκοί.

[1. Obv. In text, λαϊκός.]

Subdiaconus, aut Lector, aut Cantor, similia faciens, aut desinat aut communione privetur. Similiter etiam Laici.

Let a Subdeacon, or Reader, or Chorister, who acts similarly, either desist or be excommunicated; and the Laity likewise.

[N.B. These two Canons are combined into one in Cot.]

## 44.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τόκους ἀπαιτῶν δανειζομένους ἢ πανσάσθῳ ἢ καθαιρείσθῳ.

Episcopus, aut Presbyter, aut Diaconus usuras a debitoribus exigens aut desinat aut certe damnetur.

Let a Bishop, or Priest, or Deacon, who demands interest from persons borrowing, either desist or be deposed.

## 45.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος αἱρετικοῖς συνενεχόμενος μόνον ἀφοριζέσθῳ· εἰ δὲ καὶ ἐπέτρηψεν αὐτοῖς ὡς κληρικοῖς ἐνεργῆσαι τι, καθαιρείσθῳ.

Episcopus, Presbyter, aut Diaconus, qui cum Hæreticis oraverit tantummodo communione privetur; si vero tanquam Clericos hortatus eos fuerit agere vel orare, damnetur.

Let a Bishop, or Priest, or Deacon, if he has merely prayed with



Heretics, be excommunicated; but if he has also permitted them to do any thing, as if they were of the Clerks, let him be deposed.

## 46.

Ἐπίσκοπον ἢ πρεσβύτερον αἰρετικῶν δεξαμένους βάπτισμα ἢ θυσίαν, καθαιρεῖσθαι προστάσσομεν· τίς γὰρ συμφώνησις Χριστῷ πρὸς Βελίαν; ἢ τίς μέρος πιστῶ μετὰ ἀπίστον;

[2. marg. ed. 2. δεξάμενον—1. Cot. in text, ἡ διάκονον: in marg. says the words are wanting in other copies.—3. marg. ed. 2, τοῦ Χριστοῦ—4. marg. ed. 2, πιστοῦ.]

Episcopus, aut Presbyterum, Hæreticarum, suscipientem Baptisma, damnari præcipimus. Quæ enim conventio Christi ad Belial, aut quæ pars fidei cum infideli?

We ordain that the Bishop or Priest, who admits the baptism or sacrifice of Heretics, shall be deposed. For what concord hath Christ with Belial? or what part hath he, who believes, with one who doth not?

## 47.

Ἐπίσκοπος ἢ πρεσβύτερος τὸν κατὰ ἀλήθειαν ἔχοντα βάπτισμα, ἐὰν ἄνωθεν βαπτίσῃ, ἢ τὸν μεμολυσμένον παρὰ τῶν ἀσεβῶν ἐὰν μὴ βαπτίσῃ, καθαιρεῖσθω ὡς γελῶν τὸν σταυρὸν καὶ τὸν τοῦ Κυρίου θάνατον καὶ μὴ διακρίνων ἱερέας ψευδερῶν.

Episcopus aut Presbyter, si eum, qui secundum veritatem habuerit Baptisma, denovo baptizaverit, aut si pollutum ab impiis non baptizaverit, deponatur, tanquam deridens crucem et mortem Domini, nec sacerdotes a falsis sacerdotibus jure discernens.

Let the Bishop or Priest, who baptizes anew the person who has had the true Baptism, or who does not baptize the person who has been polluted by acts of the impious, be deposed, as deriding the cross and death of the Lord, and not distinguishing between true and false ministers.

## 48.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος κατὰ τὴν τοῦ Κυρίου διάταξιν μὴ βαπτίσῃ εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, ἀλλὰ εἰς τρεῖς ἀνάρχους, ἢ εἰς τρεῖς υἱοὺς ἢ εἰς τρεῖς παρακλήτους, καθαιρεῖσθω.

[1. 2. εἰς twice omitted in marg. ed. 2.]

Si quis Episcopus aut Presbyter juxta præceptum Domini non baptizaverit in nomine Patris, et Filii et Spiritus Sancti, sed in tribus sine initio principiis, aut in tribus filiis, aut in tribus paracletis, abjiciatur.

If any Bishop or Priest shall not baptize, according to the commandment of the Lord, in the name of the Father, the Son, and the Holy Ghost, but in the name of Three, without beginning, three Sons, or three Holy Ghosts, let him be deposed.

## 49.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος μὴ τρία βαπτίσματα μιᾶς μύσεως ἐπιτελέσῃ, ἀλλὰ ἐν βάπτισμα τὸ εἰς τὸν θάνατον τοῦ Κυρίου διδόμενον, καθαιρεῖσθω· οὐ γὰρ εἶπεν ὁ Κύριος, εἰς τὸν θάνατόν μου βαπτίσατε, ἀλλὰ πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατέρος καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.<sup>1</sup>

[1. After πνεύματος is added in Cot. ὑμεῖς οὖν, ὧ ἐπίσκοποι εἰς ἕνα πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, τρίτον βαπτίσατε κατὰ τὴν τοῦ Κυρίου γνώμην καὶ τὴν ἡμετέραν ἐν πνεύματι διάταξιν: but it is stated in marg. that the addition is wanting in other editions.]

Si quis Episcopus aut Presbyter non trinam mersionem unius mysterii celebret, sed semel mergat in baptisinate, quod dari videtur in Domini morte, deponatur. Non enim dixit Dominus, "In morte meâ baptizate;" sed "Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti."

If any Bishop or Priest shall make not three immersions (in reference to) one mystery, but one immersion (in reference to) the death of Christ, let him be deposed. For the Lord did not say "Baptize, in reference to my death;" but "Go ye out and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost."

## 50.

Εἰ τις λαϊκὸς, τὴν ἑαυτοῦ γυναῖκα ἐκβάλλων, ἐταῖραν<sup>1</sup> λάβοι ἢ παρὰ ἄλλον ἀπολελυμένην, ἀφοριζέσθω.

[1. Cot. ἐτέραν, and so Dionys. Exig.]

Si quis Laicus uxorem propriam pellens, alteram, vel ab alio dimissam duxerit, communionē privetur.

If a Layman, putting away his own wife, marries another woman, or the divorced wife of another man, let him be excommunicated.

N.B. This Canon in Cot. precedes the two last.

## 51.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ γάμον καὶ κρεῶν καὶ οἶνου, οὐ δὲ ἄσκησιν ἀλλὰ διὰ βδελυρίαν ἀπέσχεται, ἢ ἐπιλαθόμενος ὅτι πάντα καλὰ λίαν, καὶ ὅτι ἔρσεν καὶ θῆλυ ἔποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν, ἢ διορθοῦσθω ἢ καθαιρεῖσθω, καὶ τῆς ἐκκλησίας ἀπο βαλλέσθω ὡσαύτως καὶ λαϊκός.

[1. ἀπέχεται, Cot.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de Cleri numero non ob pietatis exercitationem sed per detestationem, carnibus, vino, nuptiis abstinet, oblitus quod omnia valde bona et quod marem et sœminam creavit Deus hominem, sed execrans Dei creaturam, aut corrigat se aut deponatur et ex Ecclesia depellatur. Similiter et Laicus.

If any Bishop, Priest, or Deacon, or any one numbered among those in Holy Orders, shall abstain from marriage and the use of meats and of wine, not for the sake of pious discipline, but from disgust, forgetting that all things are very good, and that God made man, male and female, and blaspheming God's creatures, let him either correct himself or be deposed, and expelled the Church; and so too any of the Laity.

## 52.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος τὸν ἐπιστρέφοντα ἀπὸ ἁμαρτίας οὐ προσδέχεται ἀλλ' ἀποβάλλεται, καθαιρεῖσθω, ὅτι λυπεῖ Χριστὸν τὸν εἰπόντα χαρὰ γίνεταί ἐν οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

[1. Others ἐπιγίνεται. Luc. xv. 7. χαρὰ ἔσται.]

Si quis Episcopus, aut Presbyter, a peccato revertentem non recipit, sed rejicit, a sacerdotali ministerio removeatur; qui Christum offendit, dicentem "Gaudium erit in cœlo super uno peccatore resipiscente."

If any Bishop or Priest does not receive a person, who turneth away from his wickedness, but rejects him, let him be deposed; because he grieves Christ, who said, "There is joy in heaven over one sinner that repenteth."

## 53.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐν ταῖς ἡμεραῖς τῶν ἑορτῶν οὐ μεταλαμβάνει κρεῶν καὶ οἴνου, βδελυσσόμενος καὶ οὐ δι' ἄσκησιν,<sup>1</sup> καθαιρεῖσθω, ὡς κεκαυτηρισμένος<sup>2</sup> τὴν ἰδίαν συνείδησιν καὶ αἷτιος σκανδάλου πολλοῖς γινόμενος.

[1. Cot. in text omits βδελυσσόμενος καὶ οὐ δι' ἄσκησιν; but in marg. 'al. add.'—2. marg. ed. 2. κεκαυτηρισμένος.]

Si quis Episcopus, aut Presbyter, aut Diaconus, in diebus festorum non cum aliis carnes et vinum sumpserit, execraus, et non ad religionis meditationem, deponatur, ut inusitam cauterio gerens conscientiam, populoque factus author offendiculi.

If any Bishop, or Priest, or Deacon, does not, on feast-days, partake of meat and wine, holding it an abomination, and not through an exercise of piety, let him be deposed, as having his conscience seared, and being the author of scandal to many.

## 54.

Εἴ τις κληρικὸς ἐν καπηλείῳ φωραθῇ<sup>1</sup> ἐσθίων, ἀφοριζέσθω, πάρεξ τοῦ ἐν πανδοχείῳ ἐν ᾧ δι' ἀνάγκην<sup>2</sup> καταλύοντος.<sup>3</sup>

[1. Cot. in text, φωραθῇ: but in marg. 'al. φωραθῇ'—2. Cot. in marg. 'al. δι' ὁδοῦ ἀνάγκην'—3. marg. ed. 2, καταλύσαντος. Cot. in text, καταλύειν: in marg. 'al. καταλύσαντος vel καταλύσαντος.]

Si quis Clericus in caupona comedens deprehensus fuerit, a communionis sodalitate secernatur, præter eum, qui viæ necessitate divertit in hospitium.

If any Clerk be discovered eating in a tavern, let him be excommunicated, except him who of necessity tarries at an inn on his journey.

## 55.

Εἴ τις κληρικὸς ὑβρίσει τὸν ἐπίσκοπον,<sup>1</sup> καθαιρεῖσθω ἄρχοντα γὰρ<sup>2</sup> τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

[1. Cot. in text, ἐπίσκοπον ἀδίκως: but in marg. says 'deest ἀδίκως in aliis.'—2. Cot. γὰρ φησι in text; but says in marg. 'φησι deest in aliis.'

Si quis Clericus affecerit Episcopum convicio, deponatur. Nam principem populi tui maledictis non inceses.

If any Clerk insults the Bishop, let him be deposed. For thou shalt not speak ill of the ruler of thy people.

## 56.

Εἰ τις κληρικὸς ὑβρίσει πρεσβύτερον ἢ διάκονον, ἀφοριζέσθω.

Si quis Clericus injuriam intulerit Presbytero vel Diacono a consortio separetur.

If any Clerk shall insult a Priest or Deacon, let him be cast out of communion.

## 57.

Εἰ τις κληρικὸς ἡλωὸν ἢ κωφὸν ἢ τυφλὸν ἢ τὰς βάσεις πεπληγμένον χλευάσει, ἀφοριζέσθω, ὡσαύτως καὶ λαϊκός.

[1. κληρικὸς marg. ed. 2 says is wanting in another copy.]

Si quis Clericus mutum [Cot. "mutilum"] surdum vel cæcum vel loripedem riserit, huic interdicatur sodalitis. Sed et laicus similiter.

If any Clerk ridicules a person lame, or deaf, or blind, or distorted in his gait, let him be cast out of communion; and so too a Layman.

## 58.

Ἐπίσκοπος ἢ πρεσβύτερος ἀμελῶν τοῦ κλήρου ἢ τοῦ λαοῦ καὶ μὴ παιδεύων αὐτοὺς τὴν εὐσέβειαν, ἀφοριζέσθω ἐπιμένων δὲ τῇ ἀμελείᾳ καὶ ῥαθυμίᾳ, καθαιρείσθω.

[1. marg. ed. 2, τῇ ῥαθυμίᾳ, and so Cot. in text; but in marg. 'al. inserunt ἀμελείᾳ καὶ.]

Episcopus aut Presbyter, nullam Cleri sollicitudinem vel populi curam gerens, neque docens eos in pietate ac religione, privetur communione; permanens vero in ea negligentia et ignavia deponatur.

Let the Bishop or Priest, who neglects the Clergy or Laity, and does not instruct them in piety, be cast out of communion; and if he persists in his neglect and indolence, let him be deposed.

## 59.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος τινὸς τῶν κληρικῶν ἐνδεοῦς ὄντος μὴ ἐπιχορηγεῖ τὰ δέοντα, ἀφοριζέσθω ἐπιμένων δὲ, καθαιρείσθω, ὡς φονεύσας τὸν ἀδελφὸν αὐτοῦ.

Si quis Episcopus aut Presbyter indigenti cuiquam Clericorum necessaria non præbuerit, ab Ecclesiastico fœdere segregetur. Pertinax gradu extrudatur, ceu fratris intersector.

If a Bishop or Priest does not administer to any Clerk in want those things of which he has need, let him be cast out of communion; and persisting in his conduct, let him be deposed, as the murderer of his brother.

60.

Εἰ τὰ ψευδῆ ἐπίγραφα τῶν ἀσεβῶν βιβλία, ὡς ἅγια, ἐπὶ τῆς ἐκκλησίας δημοσιεύου<sup>1</sup> ἐπὶ λοίμῃ<sup>2</sup> τοῦ λαοῦ καὶ τοῦ κλήρου, καθαιρείσθω.

[1. marg. ed. 2, δημοσιεύει : and so Cot. in text—2. marg. ed. 2, λύμη, and so Cot. in text; but in marg. 'al. λοίμῃ'.]

Si quis mendaciter inscriptos impiorum libros ut sacros in Ecclesiâ promulgarit ad populi et Cleri corruptionem, deponatur.

If any one introduces into the Church as sacred the falsely inscribed books of the impious, to the corruption of the Laity and Clergy, let him be deposed.

61.

Εἰ τις κατηγορία γένηται κατὰ πιστοῦ πορνείας ἢ μοιχείας ἢ ἄλλης τινὸς ἀπηγορευμένης πράξεως καὶ ἐλεγχθῇ, εἰς κλῆρον μὴ προαγέσθω.<sup>1</sup>

[1. marg. ed. 2, ἀγέσθω.]

Si contra fidelum instituaturs accusatio scortationis, vel adulterii, vel alicujus alterius nefariæ actionis, et convictus fuerit, in Clerum non admittatur.

If a charge of fornication, adultery, or any other forbidden act, be brought against a believer, and he is found guilty, let him not be admitted into the Clerkship.

62.

Εἰ τις κληρικὸς διὰ φόβον ἀνθρώπινον Ἰουδαίου ἢ Ἑλλήνος ἢ Αἰρετικοῦ ἀρνήσῃται, εἰ μὲν τὸ ὄνομα τοῦ Χριστοῦ, ἀποβαλλέσθω.<sup>1</sup> εἰ δὲ τὸ ὄνομα τοῦ κληρικοῦ, καθαιρείσθω· μετανοήσας δὲ, ὡς λαϊκὸς δεχθῇτω.

[1. Cot. in text, ἀφορίζέσθω : in marg. 'al. ἀποβαλλέσθω'.]

Si quis Clericus humano timore Judæi, vel Gentilis, vel Hæretici negaverit, si quidem Christi nomen, rejiciatur; si vero Clerici nomen, deponatur; resipiscens, ut Laicus recipiatur.

If any Clerk shall, through the fear of man, whether Jew, or Greek, or Heretic, deny the name of Christ, let him be cast out; but if he deny his name of Clerk, let him be deposed; but if he repents, let him be received again as one of the Laity.

## 63.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ φάγγη κρέα<sup>1</sup> ἐν αἵματι ψυχῆς αὐτοῦ ἢ θηριάλωτον, ἢ θνησιμαῖον, καθαιρεῖσθω· τοῦτο γὰρ ὁ νόμος ἀπέειπεν· εἰ δὲ λαϊκὸς εἴη, καθαιρεῖσθω.

[1. Cot. in text, κρέας : in marg. 'al. κρέα.']

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de Clericorum numero carnes comederit cum suæ animæ sanguine, vel a bestia captum vel morticinum quid, deponatur; hoc enim lex interdicit; si vero Laicus fuerit, a consortio seponatur.

If a Bishop, or Priest, or Deacon, or in short any one who is numbered among those in holy orders, shall eat flesh with the blood of life in it, or which has been killed by a wild beast, or dying of itself, let him be deposed; for such has the law forbidden; but if he be a Layman, let him be excommunicated.

## 64.

Εἰ τις κληρικὸς εὐρεθῇ τὴν κυριακὴν ἡμέραν νηστεύων ἢ τὸν σάββατον, πλὴν τοῦ ἐνὸς μόνου, καθαιρεῖσθω· εἰ δὲ λαϊκὸς,<sup>1</sup> ἀφοριζέσθω.

[1. Cot. εἰ δὲ λαϊκὸς ᾗ.]

Si quis Clericus inveniat die dominico jejunans aut Sabbato, præter unum solum, deponatur; si vero Laicus, segetur.

If any Clerk shall be found fasting on the Lord's Day or Sabbath, one only excepted [the Sunday before Easter, cf. Bingham, Antiq. vi. 190], let him be deposed; if a Layman, be cast out of communion.

## 65.

Εἰ τις κληρικὸς ἢ λαϊκὸς εἰσέλθῃ εἰς συναγωγὴν Ἰουδαίων ἢ Αἰρετικῶν προσευξασθαι,<sup>1</sup> καθαιρεῖσθω καὶ ἀφοριζέσθω.

[1. marg. ed. 2, συνεύξασθαι.]

Si quis Clericus aut Laicus in synagogam Judæorum vel Hæreticorum, introierit ad orandum Deum, deponatur et consortio seponatur.

If any Clerk or Layman enters a synagogue of Jews or Heretics, in order to pray, let him be deposed and cast out of communion.

## 66.

Εἰ τις κληρικὸς ἐν μάχῃ τινα κρούσας καὶ<sup>1</sup> ἀπὸ τοῦ ἐνὸς κρούσματος<sup>2</sup>

ἀποκρίνας,<sup>3</sup> καθαιρείσθω διὰ τὴν προπέτειαν αὐτοῦ· ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω.

[1. καὶ omit. marg. ed. 2.—2. Cot. in marg. ‘al. κρούματος’—3. ἀποκρίνας marg. ed. 2.]

Si quis Clericus in jurgio quempiam pulsaverit, et quovis ictu interemerit, ob impotentis animi sui effrenationem, deponatur, Laicus vero seponatur.

If any Clerk strikes another in a quarrel, and at one blow kills him, let him be deposed on account of his ungoverned violence; but if a Layman, let him be cast out of communion.

## 67.

Εἰ τις παρθένον ἀνήστευτον βιασάμενος, ἔχοι,<sup>1</sup> ἀφοριζέσθω· μὴ ἐξεῖναι δὲ αὐτῷ ἑτέραν λαμβάνειν, ἀλλ’ ἐκείνην, ἣν κυθηρεθήσαστο,<sup>2</sup> εἰς πενεχρὰ τυγχάνῃ.

[1. Cot. σχῆ in text; in marg. ‘al. ἔχοι vel ἔχη’—2. marg. ed. 2. ἣν λαμβάνειν. Cot. ἣν καὶ ἡρτίσαστο.]

Si quis inaptam puellam illatâ vi retineat, extra communionem habeatur; neque liceat illi alteram ducere, sed illam habere, quam violavit, quamvis paupercula sit.

If any one shall violate an unbetrothed virgin, and keep her, let him be cut off from communion; nor let it be lawful for him to marry another, but to marry her, whom he has violated, although she is in poverty.

## 68.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος δευτέραν χειροτονίαν δέξεται παρὰ τινος, καθαιρείσθω καὶ αὐτὸς καὶ ὁ χειροτονήσας· εἰ μὴ γε ἄρα συσταίῃ,<sup>1</sup> ὅτι παρὰ αἱρετικῶν ἔχει τὴν χειροτονίαν· τοὺς γὰρ παρὰ τῶν τσούτων βαπτισθέντας ἢ χειροτονηθέντας· οὔτε πιστοὺς οὔτε κληρικοὺς εἶναι δυνατόν.

[1. Cot. in text, εἰ μὴ δέξοι παρὰ αἱρετικῶν αὐτὸν ἔχειν—but the other reading in marg.]

Si quis Episcopus, aut Presbyter, aut Diaconus, ab aliquo secundam susceperit ordinationem, deponatur et ipse, et qui manus imposuit; nisi forte constet ab Hæreticis habere ordinationem. Nec enim possibile est a talibus ordinatis aut baptizatos esse fideles aut Clericos.



If a Bishop, or Priest, or Deacon, shall receive from any one a second ordination, let both he and the party ordaining be deposed; unless it is clear that he has received the ordination from Heretics; for it is not possible that persons baptized or ordained by such can be either believers or admitted of the Clergy.

## 69.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὑποδιάκονος ἢ ἀναγνώστης ἢ ψάλτης, τὴν ἁγίαν τεσσαράκωστον οὐ νηστεύει· ἢ τετράδα ἢ παρασκευὴν, καθαιρεῖσθω· ἐκτός ἐι μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοντο· ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω.

[1. Cot. omits in text, but has in marg. ἢ ὑποδιάκονος—2. marg. ed. 2, τεσσαράκωστον τοῦ πάσχα—3. marg. ed. 2, νηστεύσει. Cot. νηστεύει in text.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut Hypodiaconus, aut Lector, aut Cantor, sanctam quadragesimam non jejunavit, vel quartam, vel parasceuen, deponitor, præterquam si corporis debilitate impediatur; sin fuerit Laicus, segregetur.

If any Bishop, or Priest, or Deacon, or Subdeacon, or Reader, or Chorister, shall not fast in Lent, or on the fourth day, or on the preparation of the Passover, let him be removed; unless he is hindered by some bodily ailment; but if he be a Layman, let him be excommunicated.

## 70.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλων τοῦ κατελόγου τῶν κληρικῶν νηστεύει· μετὰ Ἰουδαίων ἢ ἐορτάζει· μετ' αὐτῶν, ἢ δέχοιτο παρ' αὐτῶν τὰ τῆς ἐορτῆς ξένια, ὅλον ἄζυμα ἢ τι τοιοῦτον, καθαιρεῖσθω· ἐι δὲ λαϊκὸς, ἀφοριζέσθω.

[Cot. in text, Εἰ τις ἐπίσκοπος ἢ ἄλλος κληρικὸς νηστεύει; the other words in marg.—2. marg. ed. 2, συνεορτάζει. Cot. in text, ἐορτάζει; in marg. 'al. συνεορτάζει.']

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de numero atque ordine Clericorum jejunavit cum Judæis, aut una festum cum ipsis egerit, aut ab eis festi xenia receperit, azyma videlicet, aut quid simile, deponatur; si vero Laicus, segregetur.

If a Bishop, or Priest, or Deacon, or any one that is numbered in the Priestly Order, shall fast with Jews, or feast with them, or receive from them gifts of hospitality, such as unleavened bread, or any thing of that kind, let him be removed ; but if a Layman, excommunicated.

## 71.

Εἰ τις Χριστιανὸς ἔλαιον ἀπενέγκῃ εἰς ἱερὸν ἔθνων ἢ εἰς συναγωγὴν Ἰουδαίων ἐν ταῖς ἑορταῖς αὐτῶν ἢ λύχνους ἄπτοι, ἀφοριζέσθω.

[1. marg. ed. *ιερά*—2. Cot. in text, *ἢ ἐν ταῖς ἑορταῖς αὐτῶν λύχνους ἀψῇ*—the other reading in marg.]

Si quis Christianus oleum tulerit ad sacra Gentilium, vel Synagogam Judæorum festis ipsorum diebus, aut accenderit facem, de societate pellatur.

If any Christian brings oil to the Temples of Gentiles or to the Synagogue of the Jews, during their festivals, or lights candles, let him be excommunicated.

## 72.

Εἰ τις κληρικὸς ἢ λαϊκὸς ἀπὸ τῆς ἁγίας ἐκκλησίας ἀφέλῃται κηρὸν ἢ ἔλαιον, ἀφοριζέσθω, καὶ τὸ ἐπίπεμπτον προστιθέτω, μεθ' οὗ ἔλαβεν.

[1—1. Cot. in marg. says that *καὶ—ἔλαβεν* is wanting in some copies.]

Si quis Clericus vel Laicus a Sanctâ Ecclesiâ surriperit oleum vel ceram, consortio sejnngitor : Insuper et quintam partem apponat ad id quod abstulit.

If any Clerk or Layman shall take away from the Holy Church wax or oil, let him be excommunicated, and pay one-fifth more than [*the value of*] what he has taken.

## 73.

Σκεῦος χρυσοῦν ἢ ἀργυροῦν ἁγιασθὲν ἢ ὁθόνην μηδεὶς ἔτι εἰς οἰκίαν χρήσιν σφετεριζέσθω· παράνομον γάρ· εἰ δέ τις φωραθῇ, ἐπιτιμάσθω ἀφορισμῷ.

[1. Cot. in text, *Σκεῦος ἀργυροῦ ἢ χρυσοῦ ἢ ὁθόνης ἁγιασθὲν*—2. marg. ed. 2, *καὶ*—]

Vas aureum vel argenteum aut velum sanctis usibus dicatum nemo vertat in privatos usus ; contra legem enim est. Si quis vero deprehendatur, segregatione plectatur.

Let no one convert to his own use any consecrated vessel of gold or silver, or linen; for it is against the law; and if any one be detected, let him be punished with excommunication.

74.

Ἐπίσκοπον κατηγορηθέντα ἐπὶ τινὶ παρὰ ἀξιοπίστων ἀνθρώπων καλεῖσθαι αὐτὸν ἀναγκαῖον ὑπὸ τῶν ἐπισκόπων· κὰν μὲν ἀπαντήσῃ καὶ ὁμολογήσῃ, ἔλεγχθέντος αὐτοῦ ἐξοριζέσθω τὸ ἐπιτίμιον. ἂν δὲ καλούμενος μὴ ὑπακούσῃ, καλεῖσθω καὶ δεύτερον, ἀποστελλομένων ἐπ' αὐτὸν δύο ἐπισκόπων· ἂν δὲ καὶ οὕτως μὴ ὑπακούσῃ, καλεῖσθω καὶ τρίτον, δύο πάλιν ἐπισκόπων ἀποστελλομένων πρὸς αὐτόν· ἂν δὲ καὶ οὕτως καταφρονήσας μὴ ἀπαντήσῃ, ἡ σύνοδος ἀποφαινέσθω κατ' αὐτοῦ τὰ δοκοῦντα, ὅπως μὴ δόξῃ κερδαίνειν φυγοδικῶν.

[1. Cot. in marg. 'al. παρὰ.'—2. Cot. in text, ὑπὸ ἀξιοπίστων καὶ πιστῶν προσώπων—in marg. as here.—3. ἀπαντήσῃ Cot.—4. Cot. in text, ἀπολογήσῃτο: in marg. 'al. ὁμολογήσῃ.'—5. Cot. in marg. ἡ ἐλεγχθείη, ὀρίζεσθαι.—6. Cot. in text, δύο ἐπισκόπων ἀποσταλόντων πρὸς αὐτόν: in marg. as here.—7. Cot. in text, ὑπακούσῃ: in marg. 'al. ὑπακούσῃ.'—8. Cot. in text, ἀποσταλόντων: in marg. as here.]

Episcopum criminis ab hominibus gravibus et fide dignis accusatum vocari oportet ab Episcopis. Qui si ad iudicium adfuerit, et confessus, aut argumentis convictus fuerit, pœna definiatur. Si vero citatus non accesserit, secundo vocetur, ad eum missis duobus Episcopis. Similiter quoque si non paruerit, tertio vocatur, ad ipsum rursus Episcopos duos mittendo. Si ne sic quidem contumax et per fastum venerit, Synodus in eum pronunciet, quæ visa fuerint; ne iudicium tergiversatione detrectans lucrari quippiam videatur.

If a Bishop be accused of any crime, by persons worthy of credit, let him be cited by Bishops; and if he appear, and confess it, let the punishment be fixed [as if] he had been convicted. But if, when cited, he shall not obey, let him be cited a second time, by sending two Bishops to him. If he does not even then pay attention, let him be cited a third time, by sending two Bishops again to him. But if he then be in contempt, and does not appear, let the Synod pronounce against him what is fitting, in order that he may not seem to gain any thing by flying from a trial.

75.

Εἰς μαρτυρίαν τὴν κατὰ ἐπίσκοπον αἰρετικὸν μὴ προσδέχεσθαι, ἀλλὰ

μηδὲ πιστὸν ἔνα· ἐπὶ στόματος γὰρ δύο ἢ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

[1. Cot. in text, προσδέχεσθε; in marg. as here—2. ἔνα μόνον marg. ed. 2, and Cot. in text—3. Cot. in text φησὶ γὰρ ὁ νόμος ἐπὶ—: but in marg. 'aliter in aliis.'—4. Cot. in text, καὶ: in marg. 'al. ἢ.']

Hereticum ac recipias in testimonium contra Episcopum; sed neque fidem unum solum. Nam duorum vel trium sermone testium quocunque negotium stabit et firmabitur.

Do not receive an Heretic as evidence against a Bishop, nor even a believer alone by himself; for by the mouth of two or three witnesses every word shall stand.

## 76.

Ὅτι καὶ κατὰ τὴν ἐπισκοπὴν τῶ ἀδελφοῦ ἢ τοῦ υἱοῦ ἢ τοῦ συγγενεῖ χαρίζομεν· εἰς τὸ ἀξίωμα τῆς ἐπισκοπῆς χειροτονεῖν, οὐ βούλεται· κληρονόμους γὰρ τῆς ἐπισκοπῆς· παύσθαι οὐ θέλοντες τὸ τοῦ Θεοῦ, χαρίζομεν τὰς ἀποφαινεῖν· οὐ γὰρ τῇ τοῦ Θεοῦ ἐκκλησίᾳ ἀπὸ κληρονομίας· ἀφαιρῶν τὰς· εἰ δέ τις τοῦτο ποιῇ, ἄκυρος μὲν ἔσται ἡ χειροτονία· αὐτὸς δὲ ἐπιτιμᾶσθαι ἀφαιρῶν.

[1. ἢ ἑτέρῳ marg. ed. 2, and so Cot. in text—2. marg. ed. 2, χαρίζεσθαι τὰς ἀποφαινεῖν· οὐ γὰρ—3. εἰς Cot. omits in text; in marg. 'al. εἰς'—4. οὐς Cot. in text; in marg. 'al. δν'—5. Cot. in text, ἐπισκοπῆς αὐτοῦ: but in marg. says αὐτοῦ is absent from others—6. Cot. in text, Χριστοῦ: but in marg. 'Θεοῦ'—7. marg. ed. 2, κληρονόμους—8. marg. ed. 2, ἄκυρος μετέω.]

Non debet Episcopum fratri, vel filio, vel alteri cognato gratificantem in episcopatus dignitatem, quemcunque velit, assumere. Non enim justum est, quæ Dei sunt, hunc humano affectu largientem hæredes aliquos episcopatus adoptare; nec debet ecclesiam Dei pro hæreditate ducere. Si quis autem hoc fecerit, irrita sit ordinatio; ipse vero ab ecclesiâ segregetur.

It is not meet that a Bishop, to show favour to his brother, or his son, or his relation, should advance to the dignity of a bishopric whomever he pleases; for it is not right to admit persons to a share in the Episcopal office, giving away that which belongs to God, to gratify human feeling; for it is not meet to consider the Church of God in the light of an inheritance; and if any does so, let the imposition of hands be of no effect, and himself be punished by being put out of communion.

77.

Εἴ τις ἀνάπηρος ἢ τὸν ὀφθαλμὸν ἢ τὸ σκέλος πεπληγμένος, ἄξιος δὲ  
ἐστὶν ἐπίσκοπος, γινέσθω· οὐ γὰρ λάβη σώματος αὐτοῦν μιάσκει ἀλλὰ  
ψυχῆς μολυσμός.

[1. *id.* Cot. in text—2. *ἐπίσκοπος* marg. ed. 2.]

Si quis oculo læsus est aut crure debilitatus, alloqui dignus episcopo, caplatur; non enim læsio corporis ipsum contaminat, sed animæ inquinatio.

If any one hath a defect in his eye, or a maimed leg, and yet otherwise worthy to be a Bishop, let him be so. For a bodily hurt contaminates him not, but the pollution of the soul.

78.

Κωφός δὲ ὢν καὶ τυφλὸς μὴ γινέσθω ἐπίσκοπος· οὐχ ὡς μεμιασμένος, ἀλλ' ἵνα μὴ τὰ ἐκκλησιαστικά παρεμποδίζοιτο.

[1. marg. ed. 2, βεβλαμμένος.]

Qui vero mutus est aut surdus est, et qui cæcus, ne instituitur Episcopus. Non quidem quia vitiatō corpore, sed ne præpediantur Ecclesiastica.

But let not a person deaf or dumb or blind be made a Bishop, not as being polluted, but that the duties of the Church may not be impeded.

N. B. The two preceding Canons form one in Cot.

79.

Ἐάν τις δαίμονα ἔχῃ, κληρικός μὴ γινέσθω, ἀλλὰ μὴδὲ τοῖς πιστοῖς συνενχέσθω καθυρισθεὶς δὲ, προσδεχέσθω, καὶ εἴν ἢ ἄξιος, γινέσθω.

Si quis Dæmonem habet, Clericus non capiatur; sed nec simul oriet cum fidelibus; purgatus vero, admittatur; et, si fuerit dignus, instituitur.

If any one hath a Devil, let him not be a Clerk; nor let him pray even with believers. But being cleansed, let him be received; and, if he be worthy, let him become a Clerk.

80.

Τὸν ἐξ ἐθνικοῦ βίου προσελθόντα ἢ ἐκ φαύλης διαγωγῆς οὐ δικάδιον

ἐστὶ παραντίκα<sup>1</sup> προχειρίζεσθαι ἐπίσκοπον<sup>2</sup> ἄδικον γὰρ τὸν μηδὲ πω πείραν<sup>3</sup> ἐπιδειξάμενον,<sup>4</sup> ἐτέρων εἶναι διδάσκαλον<sup>5</sup> εἰ μὴ του κατὰ θεῖαν χάριν τοῦτο γένηται.<sup>6</sup>

[1. Cot. in text, ἐξ ἐθνῶν : in marg. 'al. ἐξ ἐθνικοῦ βίου'—2. After προσελθόντα Cot. in text, καὶ βαπτισθέντα : but in marg. says, these two words are wanting in some copies—3. marg. ed. 2, φάνλον—4. marg. ed. 2, πάραντα : and so Cot. in text—5. Cot. in text εἰς ἐπισκοπὴν—6. marg. ed. 2, μηδὲ προπείραν—7. Cot. in marg. 'al. ἐπιδειξάμενον'—8. Cot. γένοιτο.]

Ex ethnicorum et gentili vita conversum et baptizatum vel ex alio turpi vitæ instituto advenientem non est justum mox in episcopum deligere. Iniquum namque est eum, qui nullum sui documentum deriderit, aliorum esse doctorem ; si non alicubi divina gratia fiat hoc.

It is not right that he, who has come as a convert from the Gentiles, or from an evil course of life, should immediately be chosen a Bishop. For it is not right that he, who has given no proof, should be the teacher of others ; unless indeed this happen by the Grace of God.

## 81.

Εἴπομεν ὅτι μὴ χρὴ ἐπίσκοπον<sup>1</sup> πρεσβύτερον καθίεναι<sup>2</sup> ἑαυτὸν εἰς δημοσίας διοικήσεις, ἀλλὰ προσευκαιρεῖν ταῖς ἐκκλησιαστικαῖς χρδαῖς<sup>3</sup> ἢ πειθῆσθω ὅν τοῦτο μὴ ποιεῖν, ἢ καθαιρεῖσθω<sup>4</sup> οὐδεὶς γὰρ δύναται δυσὶν Κυρίοις δουλέειν κατὰ τὴν κυριακὴν παρακλέυσιν.

[1. Cot. in text, ἐπίσκοπον καθίεναι : in marg. as here.]

Dicimus quod oportet non Episcopum vel Presbyterum dejicere se in publicas administrationes, sed Ecclesiasticis vacare et inservire usibus ac ministeriis. Vel igitur sibi persuadeat hoc non esse faciendum vel deponatur. Nemo enim potest duobus dominis servire, secundum Domini præceptum.

We say that it is not meet for a Bishop or Priest to humble himself to the public offices of the State, but diligently attend to the wants of the Church. Let him then be persuaded not to do so, or be deposed. For, according to our Lord's precept, no man can serve two masters.

## 82.

Οἰκέτας εἰς κλῆρον προχειρίζεσθαι ἀνευ τῆς τῶν δεσποτῶν γνώμης<sup>1</sup> οὐκ ἐκτρέπομεν ἐπὶ λύπῃ τῶν δεσποτῶν<sup>2</sup> τῶν κεκτημένων<sup>3</sup> οἰκῶν γὰρ ἀνατρο-

πὴν τὸ τοιοῦτο ἐργάζεται<sup>3</sup> εἰ δέ ποτε καὶ ἄξιός φανείη οἰκέρης πρὸς χειροτονίαν βαθμοῦ, ὅλος καὶ ὁ ἡμέτερος Ὀνήσιμος ἐφάνη,<sup>3</sup> καὶ συγχωρήσουσιν οἱ δεσπόται καὶ ἐλευθερώσουσιν, καὶ τοῦ οἴκου ἐαυτῶν ἑξαποστελοῦσι, γινέσθω.

[1. marg. ed. 2, γνώμης ἀνατροπὴν τὸ τοιοῦτον ἐργάζεται—Cot. in marg. 'al. συγγνώμης'—2. Cot. omits τῶν δεσποτῶν: but in marg. says others insert—3. Cot. in text, κατεργάζεται: in marg. 'al. ἐργάζεται.'—3. Cot. in text, ἀνεφάνη: in marg. 'al. ἐφάνη'—4. marg. ed. 2, says ἐαυτῶν is not found in another copy.]

Servos in clerum capere sine domini voluntate non concedimus, cum damno dominorum possidentium. Nam domesticam facit hoc eversionem. Si vero dignus apparuerit servus ad gradus assumptionem, qualis noster Onesimus apparuit, et domini permiserint ac muniverint domoque suâ emisierint, fiat.

We do not permit slaves to be ordained into the Clerkship without the will of their masters, and to the detriment of their owners. For this works to the overthrow of families. But if a slave seems worthy of ordination, as our Onesimus appeared, and the owner consents, and will give him his freedom, and send him away from the family, let it be.

## 83.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος στρατεία σχολάζων καὶ βουλόμενος ἀμφοτέρα κατέχειν, ῥωμαϊκὴν ἀρχὴν καὶ ἱερατικὴν διοίκησιν, καθαιρεῖσθω τὰ γὰρ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ Θεῷ.

[1. marg. ed. 2, ἱεραρχικὴν.]

Episcopus, aut Presbyter, aut Diaconus, operam dans militiæ, et simul utrumque retinere volens, Romanam [puta] præfecturam et sacram functionem, deponatur. Quæ sunt enim Cæsaris Cæsari; et quæ Dei Deo.

Let a Bishop, Priest, or Deacon, serving in the army, and desirous of retaining, for instance, a command under the Roman Government and also the Priestly office, be deposed. For to Cæsar be that which is Cæsar's, and unto God that which is God's.

## 84.

Ὅστις ὑβρίσει βασιλεία ἢ ἀρχὸντα παρὰ τὸ δίκαιον τμῶριαν τινὲν, καὶ εἰ μὲν κληρικός, καθαιρεῖσθω εἰ δὲ λαϊκός, ἀφοριεῖσθω.

[1. παρὰ τὸ δίκαιον are wanting in another copy, says marg. ed. 2.]

Si quis contra quam jus est injuriam Regi vel Magistratui fecerit [Regem vel Magistratum dicto factore læsent] possum pendito. Si Clericus, deponatur; si Laicus, segregetur.

Whoever treats with contumely the King or his Magistrate, contrary to justice, let him pay the penalty. If a Clerk, let him be deposed; if a Layman, be put out of communion.

## 85.

Ἔστω δὲ ὑμῖν πᾶσι ἐληκτοῖς καὶ λαϊκοῖς βιβλία σεβάσματα καὶ ἅγια τῆς μὲν παλαιᾶς διαθήκης, Μωϋσέως ἕντε, Γένεσις, Ἔξοδος, Λευιτικόν, Ἀριθμοί, Δευτερονόμιον. Ἰησοῦ υἱοῦ Ναβὴ, ἔν Κριτῶν, ἐν. Ῥούθ, ἐν. Βασιλειῶν, τέσσαρα. Παρὰλειπομένων τῆς βίβλου τῶν ἡμερῶν, δύο. Ἐσθῆρ, δύο. Ἐσθῆρ, ἐν. Ἰώβ, ἐν. Ψαλτήριον, ἐν. Σολομών, τρία, Πάροιμια, Ἐκκλησιαστής, Ἀσμαῶσμάτων. Προφητῶν δεκάδύο ἐν, Ἡσαίου ἐν, Ἱερουσαλὴμ ἐν, Ἰεζεκιήλ ἐν, Δανιήλ. Μακκαβαίων τρία. Ἐξωθεν δὲ ὑμῖν προσηγορίσθω μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σιράχ.

Καινῶν βιβλίων Κατῶν.

Ἡμέτερα δὲ (τοῦτ' ἐστὶ τῆς Καινῆς Διαθήκης) εὐαγγελία τέσσαρα, Ματθαίου, Μάρκου, Λουκᾶ, Ἰωάννου. Παύλου ἐπιστολαὶ δεκατέσσαρες. Πέτρου ἐπιστολαὶ δύο. Ἰωάννου τρεῖς. Ἰακώβου μία. Ἰουδᾶ μία. Κλήμεντος ἐπιστολὴ δύο, καὶ Διαταγαὶ ὑμῖν τοῖς ἐπίσκοποις δι' ἐμοῦ Κλήμεντος ἐν αὐτῇ βιβλίῳ προσηγορημέναι, ἃς οὐ χρὴ δημοσιεύειν διὰ τὰ ἐν αὐταῖς μυστικά, καὶ αἱ πράξεις ἡμῶν τῶν ἀποστόλων.

Ταῦτα δὲ περὶ κανόνων διατετάχθω ὑμῖν, κατ' ἡμῶν, ὧ ἐπίσκοποι. ἡμεῖς δὲ ἐμμένοντες αὐτοῖς σωθήσεσθε, καὶ εἰρήνην ἔχετε. ἀπειθοῦντες δὲ κολασθήσεσθε καὶ πόλεμον μετ' ἀλλήλων αἰδίων ἔχετε, δίκην τῆς ἀνηκούας τὴν παρ' ἐκείνων τίνοντες.

Ὁ Θεὸς δὲ ὁ μόνος αἰδιος καὶ τῶν ὄλων ποιητὴς ἅπαντας ἡμᾶς διὰ τῆς εἰρήνης ἐν πνεύματι ἁγίῳ σθενώσει καὶ καταρτίσει<sup>10</sup> εἰς πᾶν ἔργον ἀγαθόν, ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους, καὶ καταξιώσει τῆς αἰωνίου ζωῆς σὺν ὑμῖν διὰ τῆς μεσιτείας τοῦ ἡγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν μεθ' οὗ ἡ δόξα αὐτῷ τῷ ἐπὶ πάντων Θεῷ πατρὶ σὺν ἁγίῳ πνεύματι τῷ παρακλήτῳ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[1. marg. ed. 2, says δὲ is wanting in another copy—2. Cot. in text, Ναὴ: in marg. al. Ναὴ: al. υἱὸς Ναβὴ—3. Cot. in text, Ῥούθ—4. Cot. in marg. ἐν δεστ in al.—But the note belongs perhaps to the words Ἰουδᾶ, ἐν, which Cot. says in No. are wanting in other editions; and



the eight MSS. he examined in the Royal Library at Paris, with the exception of one (1326); Zonaras too, he observes, distinctly states that Judith was not mentioned in the Apostolic Canons—5. Cot. has in text, after *Τουδεῖθ ἐν—Μακκαβαίων, τρία*: *Ἰωβ, ἐν: Ψαλμοὶ ἑκατὸν πενήκοντα* Σολομῶνος *βιβλία τρία—Προφῆται δεκαεὶ: ἔξωθεν*—and gives the other readings in marg., and states that other MSS. have *Μακκαβαϊκῶν* or *Μαχαβαϊκῶν*—6. marg. ed. 2. *Σολομῶντος*—7. Cot. in text *τινοῦντες*: in marg. *‘al. τίνοντες’*—8. Cot. in text, *ἀγέννητος*: in marg. *‘al. ἀίδιος’*—9. Cot. in text, *ἐνώσει*: in marg. *‘al. σθενώσει καὶ’*—10. Cot. in text, *καταπίεσι*—11. Cot. *ἐν* in text; in marg. *‘al. σὺν.’*

N. B. Of the eight MSS., which Coteler says he inspected, no mention is made except in the notes at the end of the Canons; and even there he merely produces the reading *Μακκαβαίων δ* from MS. 1326, and from the same *Σολομῶντος δ. Προφητῶν βιβλία μὲν β τῶν μικρῶν, τῶν μεγάλων δὲ δ*: and observes, that all the words from *Ταῦτα δὲ περὶ*, to the end, are found in 5 MSS., and acknowledged by the Arabic Version, and John of Antioch, but not by Zonaras or Balsamon.]

Sint autem vobis omnibus Clericis et Laicis venerabiles et sancti libri Veteris quidem Testamenti, Moysis quinquę, Genesis, Exodus, Leviticum, Numeri, Deuteronomium; Jesu filii Nave, unus; Judicum, unus; Ruth, unus; Regum, quatuor; Prætermisssorum ex libro dierum, duo; Esdrę, duo; Hester, unus; Job, unus; Psalterium, unus; Salomonis tres, Proverbia, Ecclesiastes, Cantica Canticorum; Prophetarum duodecim; unus Esaię; unus Hieremię; unus Ezechiel; Daniel, unus; Maccabæorum tres. Hos insuper addiscenda tradatur vestris juvenibus sapia pereruditi Sirach.

Nostra vero (hec est, Novi Testamenti) Evangelia quatuor, Matthæi, Marci, Lucę, Joannis; Pauli Epistolę quatuordecim; Petri Epistolę duę; Joannis tres; Jacobi, una; Judę, una; Clementis Epistolę una, et Institutiones vobis Episcopis per me Clementem in octo libris nuncupatę; quas in omnibus publicare non deceat ob arcana in ipsis; et nostrorum Apostolorum Acta.

Hęc vero de Canonibus a nobis edicta et præscripta sunt vobis, o Episcopi. Vos autem permanentes in ipsis, salvi eritis, et pacem habebitis. Increduli autem dictoque non audientes pœnas luetis, ac pugnas inter vos et dissensiones perpetuas habebitis, inobedientiam supplicium congruum ferentes.

Deus autem solus æternus et omnium Creator vos omnes per pacem

in Spiritu Sancto confirmabit, et dissidentes conciliabit in omne opus bonum constantes, inculpatos, irreprehensos, dignesque ducet æterna vita nobiscum per intercessionem dilecti filii sui Jesu Christi, Dei et Salvatoris nostri; cum quo est gloria ipsi per omnia Deo Patri, cum Sancto Spiritu Paracleta nunc et semper in secula seculorum.

And let the books of the Old Testament; the five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one of Joshua, the son of Nun; one of Judges; one of Ruth; the four books of Kings; two of Chronicles, [lit. of the Omissions in the book of days]; the two books of Esdras; one of Esther; one of Job; one of the Psalter (Psalms); the three books of Solomon, Proverbs, Ecclesiastes, Song of Songs; the twelve books of the Prophets; one of Isaiah; one of Jeremiah; one of Ezekiel; one of Daniel; three of Maccabees; be held venerable and holy both by Clerks and Laymen; and independently of this, it is right that the young should be taught by you in the wisdom of the very learned Sirach for their instruction.

The Canon of the New Books.

Our Gospels (that is of the New Testament) are four, Matthew, Mark, Luke, John; of Paul there are fourteen Epistles; two of Peter; three of John; one of James; one of Jude; the two Epistles of Clemens and the Institutions in eight Books addressed to you the Bishops by me Clemens; which it is not meet to make public, on account of the Mysteries in them; and the Acts of us the Apostles.

But let these things respecting the Canons be solemn injunctions from us to you, O Bishops; and so long as ye abide in them ye shall be saved and have peace; but if ye disobey them ye shall be punished, and have perpetual war with each other, and suffer the fitting punishment for your disobedience.

And God, the only Eternal Creator of all things, shall strengthen you through Peace by the Holy Ghost, and perfect you to every good work, unchangeable, shameless, and unaccused, and deem you with us worthy of Life Eternal, through the Mediation of his beloved Son Lord Jesus Christ our God and Saviour, to whom, and to God the Father, and to the Holy Ghost the Comforter, be Glory in all things now and evermore, World without end!

# ADVERTISEMENT

Partly for the due Order in the  
PUBLICK ADMINISTRATION  
OF THE  
HOLY SACRAMENTS,  
And partly for the  
Apparel of all Persons Ecclesiastical,

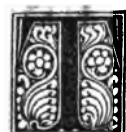
By virtue of the Queens Majesties Letters commanding the same, the Twenty-fifth day of *January*, in the seventh year of the Reign of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England, France, and Ireland* Queen, Defender of the Faith, &c.

LONDINI,

Cum privilegio ad imprimendum solum. Anno Dom. 1594.

Anno 7. Elis. R.

## THE PREFACE.



**T**HE Queens Majesty of her godly Zeal calling to remembrance how necessary it is to the advancement of Gods glory, and to the establishment of Christs pure Religion, for all her loving Subjects, especially the state Ecclesiastical, to knit together in one perfect unity of Doctrine, and to be conjoined in one Uniformity of Rites and manners in the ministration of Gods holy Word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation, (who should be revered the rather in their offices as Ministers of the holy things whereto they be called) hath by her Letters directed unto the Archbishop of *Canterbury*, and Metropolitan, required, enjoined, and straightly charged, that with assistance and conferences had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people, (as breeding nothing but contention, offence, and breach of common charity, and be against the *Laws, good Usage and Ordinances of the Realm*) might be reformed and repressed, and brought to one manner of Uniformity throughout the whole Realm, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness, as by her Majesties said Letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons aforesaid, these Orders and Rules ensuing have been thought meet and convenient to be used and followed: not yet prescribing these Rules as Laws equivalent with the Eternall Word of God, and as of necessity to bind the consciences of her Subjects in the nature of them considered in themselves: Or as they should add any efficacy, or more holiness to the vertue of publick prayer, and to the Sacraments, but as temporal orders meer Ecclesiastical, without any vain superstition, and as rules in some part of Discipline concerning decency, distinction and order for the time.

## Articles for Doctrine and Preaching.

**F**IRST, That all they which shall be admitted to Preach, shall be diligently examined for their conformity in unity of doctrine, established by publick authority, and admonished to use sobriety and discretion in teaching the people, namely in matters of controversie, and to consider the gravity of their office, and to foresee with diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptism and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the body and blood of Christ, in such form as is already prescribed in the Book of Common-Prayer, and as it is further declared in an Homily concerning the vertue and efficacy of the said Sacraments.

Item, That they move the people to all obedience, as well in observation of the orders appointed in the Book of common service, as in the Queens Majesties injunctions; as also of all other civil duties due for Subjects to do.

Item, That all licenses for preaching, granted out by the Archbishop and Bishops within the Province of Canterbury, bearing date before the first day of March 1564, be void and of none effect; and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but liiii. pence for the Writing, Parchment and Wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place; but no man openly to contrary or to impugn the same speech so disorderly uttered, whereby may grow offence and disquiet of the people, but shall be convinced and reproved by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. An that it be presented, within one month after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors, coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather than use the office of preaching of charity and good zeal, to the salvation of mens souls.

Item, If the Parson be able, he shall preach in his own person every three Months, or else shall preach by another, so that his absence be approved by the Ordinary of the Diocess in respect of sickness, service, or study at the University. Nevertheless, yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own persons, or by a learned Substitute, once in every three months of the year.

*Articles for Administration of Prayer and Sacraments.*

FIRST, That the Common-prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Diocess to preach, do expound in his own Cure or elsewhere, any Scripture or matter of Doctrine, or by the way of Exhortation, but only study to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already set out, or other such necessary Doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in Cathedral Churches and Colledges the holy Communion be ministred upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at least.

Item, In the ministration of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion Table, to use no Copes but Surplices.

Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

Item, That every Minister saying any publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a comely

Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-Table.

Item, They shall decently cover with Carpet, Silk, or other decent covering, and with a fair Linnen Cloth at the time of ministration, the Communion-Table, and to set the Ten Commandments upon the East wall over the said Table.

Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

Item, That the Font be not removed, nor that the Curate do Baptize in Parish-Churches in Basons, nor in any other form than is already prescribed, without charging the parent to be present or absent at the Christning of his Child, although the parent may be present or absent, but not to answer as Godfather for his Child.

Item, That no Child be admitted to answer as Godfather or God-mother, except the Child hath received the Communion.

Item, That there be none other holy-days observed besides the Sundays but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short peal; and one before the burial, and another short peal after the burial.

Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, their be no shewing of any Wares before the Service be done.

Item, That in the Rogation-days of Procession they sing or say in English the two Psalms beginning Benedic anima mea, &c. with the Letany and Suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

*Articles for certain Orders in Ecclesiastical Policy.*

FIRST, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they

know not to be worthy either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Diocess, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities,

Item, That young Priests or Ministers made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechism prescribed.

Item, That no Curate of Mipster be permitted to serve without examination and admission of the Ordinary or his Deputy, in writing, having respect to the greatness of the Cure, and the meanness of the party; and that the said Ministers if they remove from one Diocess to another, be by no means admitted to serve, without testimony of the Diocesan from whence they come, in writing, of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or benefices in the Diocess which studieth at the Universities, to know how he profiteth in learning: and that he be not suffered to be a serving or waiting man dissolutely.

Item, That at the Archdeacons Visitation, the Archdeacon shall appoint the Curate to certain texts of the New Testament, to be con'd without Book. And at the next Synod to exact a rehearsal of them.

Item, That the Church-wardens once in the quarter, declare by their Curates in Bills subscribed with their hands to the Ordinary, or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

Item, That the Ordinaries do use good diligent examination, to foresee all Simoniackal pacts or covenants with the Patrons or Presenters for the spoyl of their glebe, tythes or mansion-houses.

Item, That no persons be suffered to marry within the Levitical degrees mentioned in a Table set forth by the Archbishop of Cantebury in that behalf, An. Dom, 1563, and if any such be, to be separated by order of Law.

*Articles for outward apparel of persons Ecclesiastical.*

FIRST, That all Archbishops and Bishops do use and continue their accustomed apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges,



Archdeacons, and other dignities in Cathedral Churches: Doctors, Bachelors of Divinity and Law, having Ecclesiastical Living, shall wear in their common apparel abroad, a side Gown with sleeves straight at the hand, without any cuts in the same. And that also without any falling cape; and to wear tippets of Sarcenet, as is lawful for them by that Act of Parliament, Anno 24. Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, having any Living Ecclesiastical, or any other that may dispend by the Church one hundred marks, so to be esteemed by the fruits or tenths of their Promotions; and all Prebendaries whose promotions be valued at twenty pounds or upward, wear the like apparel.

Item, That they, and all Ecclesiastical persons, or other, having any Ecclesiastical Living, do wear the Cap appointed by the Injunctions. And they to wear no Hats but in their journeying.

Item, That they in their journeying do wear their Cloaks with sleeves pite on, and like in fashion to their Gowns, without gards, welts or cuts.

Item, That in their private houses and studies, they use their own liberty of comely apparel.

Item, That all inferiour Ecclesiastical persons shall wear long Gowns of the fashion aforesaid, and Caps as afore is prescribed.

Item, That all poor Parsons, Vicars and Curates do endeavor themselves to conform their apparel in like sort, so soon, and as conveniently, as their ability will serve to the same. Provided that their ability be judged by the Bishop of the Diocess. And if their ability will not suffer to buy them long Gowns of the form afore prescribed, that then they shall wear their short Gowns, agreeable to the form before expressed.

Item, That all such persons as have been or be Ecclesiastical, and serve not the Ministry, or have not accepted or shall refuse to accept the Oath of obedience to the Queens Majesty, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but to go as meer lay-men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

*Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any Office, Room or Cure in any Church, or other place Ecclesiastical.*

INPRIMIS, I shall not preach or publickly interpret, but only read that which is appointed by publick Authority, without special license of the Bishop under his Seal.

I shall read the Service appointed plainly, distinctly and audibly, that all the people may hear and understand.

I shall keep the Register-book according to the Queens Majesties Injunctions.

I shall use sobriety in apparel, and specially in the Church at common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance to my uttermost power.

I shall read daily at the least one Chapter of the Old Testament, and another of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honor of God, to the quiet of the Queens subjects within my charge, in truth, concord and unity. And also to observe, keep and maintain such order and uniformity in all external Policy, Rites and Ceremonies of the Church, as by the Laws, good Usages and Orders are already well provided and established.

I shall not openly intermeddle with any Artificers occupations, as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of twenty nobles, or above, by year.

Agreed upon and subscribed by

*Matthæus Cantuariensis,*  
*Edmondus Londoniensis,*  
*Richardus Eliensis,*  
*Edmondus Roffensis.*

*Robertus Wintoniensis.*  
*Nicholus Lincolniensis.*

With others.

} Commissioners in Causes  
 Ecclesiastical.

**A R T I C L E S**  
**ADDRESSED TO THE BISHOPS**  
**OF THE**  
**PROVINCE OF CANTERBURY.**

**BY ARCHBISHOP SANCROFT.**

**LAMBETH:**  
**JULY 16TH, MDCLXXXVIII.**

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*Some Heads of Things to be more fully insisted upon by the Bishops in their Addresses to the Clergy and People of their respective Diocesses.*

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I.



HAT the Clergy often read over the *Forms* of their *Ordination*; and seriously consider, what Solemn Vows and Professions they made therein to God and his Church, together with the several *Oaths* and *Subscriptions* they have taken, and made upon divers Occasions.

II. That in Compliance with those and other *Obligations*, they be Active and Zealous in all the Parts and Instances of their *Duty*, and especially strict and exact in all Holy *Conversation*, that so they may become Examples to the Flock.

III. To this end, that they be constantly *Resident* upon their *Cures* in their Incumbent Houses; and keep sober Hospitality there according to their Ability.

IV. That they diligently *Catechise* the Children and Youth of their Parishes (as the *Rubrick* of the *Common-Prayer Book*, and the 59th *Canon* injoin) and so prepare them to be brought in due time to *Confirmation*, when there shall be Opportunity; and that they also at the same time expound the Grounds of *Religion* and the Common *Christianity*, in the Method of the *Catechism*, for the Instruction and Benefit of the whole Parish, teaching them what they are to believe, and what to do, and what to pray for; and particularly often and earnestly inculcating upon them the Importance and Obligation of their Baptismal Vows.

V. That they perform the Daily *Office* publicly (with all Decency, Affection and Gravity) in all *Market* and other Great *Towns*, and even in *Villages*, and less populous *Places*, bring People to *Publick Prayers* as frequently as may be; especially on such *Days*, and at such Times, as the *Rubrick* and *Canons* appointed on *Holy Days*, and their *Eves*, on *Ember* and *Rogation Days*, on *Wednesdays* and *Fridays* in each Week, and especially in *Advent* and *Lent*.

VI. That they use their utmost Endeavour, both in their *Sermons*, and by *private Applications*, to prevail with such of their Flock as are

of competent Age, to receive frequently the *Holy Communion* : And to this end, that they administer it in the greater Towns once in every Month, and even in the lesser too, if *Communicants* may be procured, or how-ever as often as they may : and that they take all due Care, both by Preaching and otherwise, to prepare all for the worthy receiving of it.

VII. That in their *Sermons* they teach and inform their People (four times a Year at the least, as what the *Canons* require) that all *Usurp'd* and *Foreign* Jurisdiction is for most Just Causes taken away and abolish'd in this *Realm*, and no manner of Obedience or Subjection due to the same, or to any that pretend to act by virtue of it : but that the King's Power being in his Dominions highest under God, they upon all Occasions perswade the People to *Loyalty* and *Obedience* to his *Majesty* in all things *Lawful*, and to patient Submission in the rest ; promoting (as far as in them lies) the publick Peace and Quiet of the World.

VIII. That they maintain fair Correspondence (full of the kindest Respects of all sorts) with the *Gentry*, and *Persons of Quality* in their Neighbourhood, as being deeply sensible what reasonable Assistance and Countenance this poor *Church* hath received from them in her Necessities.

IX. That they often exhort all those of our *Communion*, to continue stedfast to the end in their most Holy Faith, and constant to their Profession ; and to that end, to take heed of all Seducers, and especially of *Popish Emissaries*, who are now in great numbers gone forth amongst them, and more busy and active than ever. And that they take all occasions to convince our own Flock, that 'tis not enough for them to be Members of an *Excellent Church*, rightly and duly Reformed, both in Faith and Worship, unless they do also reform and amend their own Lives, and so order their Conversation in all Things as becomes the Gospel of Christ.

X. And forasmuch as those *Romish Emissaries*, like the Old Serpent, *Insidiantur Calcaneo*, are wont to be most busy and troublesome to our People at the end of their Lives, labouring to unsettle and perplex them in time of Sickness, and at the hour of Death ; that therefore all who have the Cure of Souls, be more especially vigilant over them at that dangerous Season ; that they stay not till they be sent for, but enquire out the Sick in their respective Parishes, and visit

them frequently : that they examine them particularly concerning the state of their Souls, and instruct them in their Duties, and settle them in their Doubts, and comfort them in their Sorrows and Sufferings, and pray often with them and for them ; and by all the Methods which our Church prescribes, prepare them for the due and worthy receiving of the Holy *Eucharist*, the Pledge of their happy Resurrection : thus with their utmost Diligence, watching over every Sheep within their Fold (especially in that critical Moment) lest those *Evening Wolves* devour them.

XI. That they also walk in Wisdom towards those that are *not* of Our Communion : and if there be in their *Parishes* any such, that they neglect not frequently to confer with them in the Spirit of Meekness, seeking by all good Ways and Means to gain and win them over to our Communion : More especially that they have a very tender Regard to our *Brethren* the *Protestant Dissenters* ; that upon occasion offered, they visit them at their Houses, and receive them kindly at their own, and treat them fairly where-ever they meet them, discoursing calmly and civilly with them ; perswading them (if it may be) to a full Compliance with our *Church*, or at least, that whereto we have already attained, we may all walk by the same Rule, and mind the same thing. And in order hereunto that they take all Opportunities of assuring and convincing them, that the *Bishops* of this *Church* are really and sincerely irreconcilable Enemies to the Errors, Superstitions, Idolatries and Tyrannies of the *Church of Rome* ; and that the very unkind Jealousies which some have had of us to the contrary, were altogether groundless.

And in the last place, that they warmly and most affectionately exhort them, to joyn with us in daily fervent Prayer to the God of Peace, for an Universal Blessed *Union* of all *Reformed Churches*, both at *Home* and *Abroad*, against our common Enemies, and that all they who do confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in one Holy Communion, and live in perfect Unity and Godly Love.

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**L E T T E R**  
**ADDRESSED TO THE BISHOPS**  
**OF THE**  
**PROVINCE OF CANTERBURY.**

**BY ARCHBISHOP SECKER.**

**LAMBETH:**  
**MAY 8TH, MDCCLIX.**

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*The Archbishop's Letter to the Bishops of his Province.*

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MY LORD,



T having been the unanimous opinion of as many of our Brethren, the Bishops of this Province, as I have had an opportunity of consulting during the present Session of Parliament, that it might be for the service of Religion to revive and enforce, with some variations and additions which I proposed to them, the Rules published by the four last of my Predecessors in the See of Canterbury soon after their accession to it; I earnestly recommend to you,

I. That you require of every Person, who desires to be admitted to Holy Orders, that he signify to you his name and place of abode, and transmit to you his testimonial, and a certificate of his age duly attested, with the title upon which he is to be ordained, at least twenty days before the time of Ordination; and that he appear on Wednesday, or at farthest on Thursday, in Ember-week, in order to his examination.

II. That if you shall reject any Person, who applies for Holy Orders, upon the account of immorality proved against him, you signify the name of the person so rejected, with the reason of your rejecting him, to me, within one month; that so I may acquaint the rest of my Suffragans with the case of such rejected Person before the next Ordination.

III. That you admit not any Person to Holy Orders, who having resided any considerable time out of the University, does not send to you, with his testimonial, a certificate signed by the Minister, and other credible Inhabitants of the Parish where he so resided, expressing, that notice was given in the Church, in time of Divine Service on some Sunday, at least a month before the day of Ordination, of his intention to offer himself to you to be Ordained at such a time: and that upon such notice given, no objections have come to your knowledge for the which he ought not to be Ordained.



IV. That you admit no letters testimonial, on any occasion whatever, unless it be therein expressed, for what particular end and design such letters are granted; nor unless it be declared, by those who shall sign them, that they have personally known the life and behaviour of the Person for the time by them certified; and do believe in their conscience, that he is qualified for that Order, Office, or Employment, to which he desires to be admitted.

V. That in all testimonials sent from any College or Hall, in either of the Universities, you expect that they be signed, as well as sealed; and that among the persons signing, the Governor of such College or Hall, or in his absence, the next person under such Governor, with the Dean, or Reader of Divinity, and the Tutor of the Person to whom the testimonial is granted, (such Tutor being in the College, and such Person being under the degree of Master of Arts,) do subscribe their names.

VI. That you admit not any Person to Holy Orders upon letters dismissory, unless they are granted by the Bishop himself, or Guardian of the Spiritualities, *sede vacante*; nor unless it be expressed in such letters, that he who grants them, has fully satisfied himself of the title and conversation of the Person to whom the letter is granted.

VII. That you make diligent enquiry concerning Curates in your Diocese; and proceed to Ecclesiastical censures against those, who shall presume to serve Cures without being first duly licensed thereunto; as also against all Incumbents who shall receive and employ them, without first obtaining such license.

VIII. That you do not by any means admit of any Minister, who removes from another Diocese, to serve as a Curate in yours, without the testimony in writing of the Bishop of that Diocese, or Ordinary, of the peculiar Jurisdiction from whence he comes, of his good life, ability, and conformity to the Ecclesiastical Laws of the Church of England.

IX. That you do not allow any Minister to serve more than one Church or Chapel, in one day, except that Chapel be a Member of the Parish Church, or united thereunto; and unless the said Church, or Chapel, where such Minister shall serve in two places, be not able, in your judgment, to maintain a Curate.

X. That in the instrument of licence granted to any Curate, you appoint him, what shall appear to you, upon due consideration of the

duty to be performed by him, the value of the Benefice, and the other circumstances of the case, a sufficient salary, according to the power vested in you by the Laws of the Church, and the particular direction of the Act of Parliament for the better maintenance of Curates.

XI. That you take care, as much as is possible, that whosoever is admitted to serve any Cure, do reside in the Parish where he is to serve ; especially in Livings that are able to support a resident Curate : And where that cannot be done, that he do at least reside so near to the place, that he may conveniently perform all the Duties both in the Church and Parish.

XII. That you be very cautious in accepting Resignations ; and endeavour with the utmost care, by every legal method, to guard against corrupt and simoniacal Presentations to Benefices.

XIII. That you require your Clergy to wear their proper Habits, preserving always an evident and decent distinction from the Laity in their Apparel ; and to show in their whole behaviour, that seriousness, gravity, and prudence, which becomes their function ; abstaining from all unsuitable Company and Diversions.

These Directions I desire you would, with all convenient speed, communicate to the Clergy of your Diocese, assuring them, that it is your fixed resolution to make them the rule of your own practice. In the mean time, commending you to the Divine Blessing,

I remain, my Lord,

Your truly affectionate Brother,

THO. CANT.

*Lambeth, May 8, 1759.*

# FORMS

Of the Oaths of Allegiance, Supremacy, and  
Canonical Obedience, &c.

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## PROCLAMATION

Declaring that the Proceedings of his Majesties  
Ecclesiastical Courts and Ministers, are  
according to the Laws of the Realm.

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LONDON:

Imprinted by *Robert Barker*, Printer to the Kings Most Excellent Majesty.  
MDCXXXVII.

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## The Oaths of *Allegiance*, *Supremacy*, and *Canonical Obedience*.

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### The Oath of *Allegiance*.



**A. B.** Do truly and sincerely acknowledge, profess, testify and declare in my Conscience before God and the World, That our Sovereign Lord King *CHARLES* is lawful and rightful King of this Realm, and of all other his Majesties Dominions and Countreies: And that the Pope, neither of himself, nor by any Authority of the Church or Sea of *Rome*, or by any other means with any other, hath any Power or Authority to depose the King, or to dispose any of his Majesties Kingdoms or Dominions, or to authorize any Foreign Prince to invade or annoy him or his Countreies, or to discharge any of his Subjects of their Allegiance and Obedience to his Majesty, or to give license or leave to any of them to bear Arms, raise Tumults, or to offer any violence or hurt to his Majesties Royal Person, State or Government, or to any of his Majesties Subjects within his Majesties Dominions.

Also I do swear from my heart, that notwithstanding any Declaration or sentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Successours, or by any Authority derived or pretended to be derived from him or his Sea, against the said King, his Heirs or Successours, or any Absolution of the said Subjects from their Obedience; I will bear faith and true Allegiance to his Majesty, his heirs and Successours, and him and them will defend to the uttermost of my power, against all Conspiracies and attempts whatsoever which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration, or otherwise; and will do my best en-

### THE OATH OF ALLEGIANCE.

deavour to disclose and make known unto his Majesty, his Heirs and Successours, all Treasons and Traiterous Conspiracies which I shall know or hear of, to be against him or any of them.

And I do further swear, That I do from my heart abhor, detest and abjure, as impious and heretical, this damnable Doctrine and Position, that Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever.

And I do believe, and in Conscience am resolved, That neither the Pope, nor any person whatsoever hath power to absolve me of this Oath, or any part thereof which I acknowledge by good and full Authority to be lawfully administred unto me, and do renounce all Pardons and Dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever: And I do make this Recognition and acknowledgment heartily, willingly and truly, upon the true faith of a Christian. *So help me God, &c.*

### The Oath of *Supremacy*.

I *A. B.* Do utterly testifie and declare in my conscience, That the Kings Highness is the only supreme Governor of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority Ecclesiastical or Spiritual within this Realm: And therefore I do utterly renounce and forsake all Foreign Jurisdications, Powers, Superiorities and Authorities, and do promise from henceforth I shall bear faith and true Allegiance to the Kings Highness, his Heirs and lawful Successours, and to my power shall assist and defend all Jurisdications, Priviledges, Pre-eminences and Authorities granted, or belonging to

### THE OATH OF SUPREMACY.

the Kings Highness, his Heirs and Successours, or united and annexed to the Imperial Crown of this Realm. *So help me God and the Contents of this Book.*

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### The Oath of *Simony*.

I *A. B.* Do swear that I have made no Simoniactal payment, contract, or promise directly or indirectly by myself, or by any other to my knowledge, or with my consent, to any person or persons whatsoever for or concerning the procuring or obtaining of the *R.* or *V.* of *A.* in the Diocese of *London*. Nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise made by any other without my knowledge or consent. *So help me God through Jesus Christ.*

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### *Juramentum de Canonica Obedientia.*

EGO *A. B.* juro quod præstabo veram & Canonicam Obedientiam Episcopo Londinensi ejusque successoribus in omnibus Licitis & honestis. *Sic me Deus adjuvet.*

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### *Juramentum de continuâ Residentiâ in Vicariâ.*

EGO *A. B.* juro Quod ero residens in Vicariâ meâ nisi aliter dispensatum fuerit à Diocesano meo.

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## BY THE KING.

A Proclamation declaring that the proceedings of his Majesties Ecclesiastical Courts and Ministers, are according to the Laws of the Realm.



HEREAS in some of the Libellous Books and Pamphlets lately published, the most Reverend Father in God, the Lord Archbishop and Bishops of this Realm, are said to have usurped upon his Majesties Prerogative Royal, and to have proceeded in the high Commission and other Ecclesiastical Courts, contrary to the Laws and Statutes of this Realm; It was ordered by his Majesties high Court of Star-Chamber, the twelfth day of *June* last, that the opinion of the two Lords chief Justices, the Lord chief Baron, and the rest of the Judges and Barons, should be had and certified in those particulars, *viz.* Whether Processes may not issue out of the Ecclesiastical Courts in the Name of the Bishops? Whether a Patent under the great Seal be necessary for the keeping of the Ecclesiastical Courts, and enabling Citations, Suspensions, Excommunications, and other censures of the Church? And whether Citations ought to be in the Kings Name, and under his Seal of Arms, and the like for Institutions and Inductions to Benefices, and Correction of Ecclesiastical offences? Whether Bishops, Arch-Deacons and other Ecclesiastical persons may or ought to keep any Visitation at any time unless they have express Commission or Patent under the great Seal of *England* to do it, and that as his Majesties Visitors only, and in his name and right alone?

Whereupon his Majesties said Judges having taken the same into their serious consideration, did unanimously concur and agree in opinion, and the first day of *July* last certified under their hands as followeth, That Processes may issue out of the Ecclesiastical Courts in the name of the Bishops; and that a Patent under the great Seal is not necessary for the keeping of the said Ecclesiastical Courts, or for enabling of Citations, Suspensions, Excommunications, and other censures of the Church; And that it is not necessary that Summons,

## THE ECCLESIASTICAL COURTS.

Citations, or other Processes Ecclesiastical in the said Courts, or Institutions, or Inductions to Benefices, or correction of Ecclesiastical offences by censure in those Courts, be in the Kings name, or with the style of the King, or under the Kings Seal, or that their Seals of office have in them the Kings Arms; And that the Statute of *Primo Edvardi sexti, cap. secundo*, which enacted the contrary, is not now in force; And that the Bishops, Arch-Deacons and other Ecclesiastical persons, may keep their Visitations as usually they have done, without Commission under the great Seal of *England* so to do: Which Opinions and Resolutions being declared under the hands of all his Majesties said Judges, and so certified into his Court of Star-chamber, were there recorded. And it was by that Court further ordered the fourth day of the said month of *July*, that the said Certificate should be enrolled in all other his Majesties Courts at *Westminster*, and in the High Commission, and other Ecclesiastical Courts, for the satisfaction of all men; that the proceedings in the High Commission and other Ecclesiastical Courts, are agreeable to the Laws and Statutes of the Realm.

And his Royal Majesty hath thought fit, with advice of his Council, that a publick Declaration of these the Opinions and Resolutions of his Reverend and Learned Judges, being agreeable to the Judgment and Resolutions of former times, should be made known to all his Subjects, as well to vindicate the legal proceedings of his Ecclesiastical Courts and Ministers, from the unjust and scandalous imputation of invading or entrenching on his Royal Prerogative, as to settle the minds and stop the mouths of all unquiet spirits, that for the future they presume not to censure his Ecclesiastical Courts or Ministers in these their just and warrantable proceedings: And hereof his Majesty admonisheth all his Subjects to take warning, and as they shall answer the contrary at their perils,

Given at the Court at *Wyndhurst*, the 18 day  
of *August*, in the 13 year of his Majesties  
Reign.

*God save the KING.*

Imprinted at *London* by *Robert Barker*, Printer to the Kings Most Excellent Majesty, and by the Assigns of *John Bill*. MDCXXXVII.



# CONSTITUTIONS

AND

## CANONS ECCLESIASTICAL.

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Treated upon by the

# A R C H B I S H O P S

OF

## CANTERBURY AND YORK,

Presidents of the *Convocations* for the respective  
Provinces of *Canterbury* and *York*, and the  
rest of the Bishops and Clergy of those  
Provinces.

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And agreed upon with the Kings Majesties License in their  
several Synods begun at *London* and *York*, 1640.

In the year of the Reign of our Sovereign Lord *Charles*, by  
the grace of God, King of *England*, *Scotland*, *France* and  
*Ireland*, the Sixteenth.


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And now published for the due observation of them, by His Majesties  
Authority under the Great Seal of *England*.

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*London*, Printed by *Robert Barker*, Printer to the Kings most Excellent  
Majesty, and by the Assigns of *John Bill*. 1640.

CHARLES, By the Grace of God, King of *England, Scotland, France, and Ireland*, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting.

 HEREAS our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colledges, and the other Clergy of every Diocess within the several Provinces of Canterbury and York, being respectively summoned and called by vertue of our several Writs to the most Reverend Father in God, Our right trusty and right well-beloved Councillor, William, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, and to the most Reverend Father in God, Our right trusty and well-beloved Councillor, Richard, by Divine Providence, Lord Archbishop of York, Primate and Metropolitan of England, respectively directed, bearing date the twentieth day of February, in the fifteenth year of Our Reign, to appear before the said Lord Archbishop of Canterbury, in Our Cathedral Church of St. Paul in London, and before the said Lord Archbishop of York, in the Metropolitan Church of St. Peter in York, the fourteenth day of April then next ensuing, or elsewhere, as they respectively should think it most convenient, to treat, consent and conclude upon certain difficult and urgent affairs contained in the said Writs; Did thereupon at the time appointed, and within the Cathedral Church of S. Paul, and the Metropolitan Church of S. Peter aforesaid, assemble themselves respectively together, and appear in several Convocations for that purpose, according to the said several Writs, before the said Lord Archbishop of Canterbury, and the said Lord Archbishop of York respectively. And forasmuch as We are given to understand, that many of Our Subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to Our Laws, but also introductive unto Popish Superstitions, whereas

it well appeareth unto Us, upon mature consideration, that the said Rites and Ceremonies which are now so much quarrelled at, were not onely, approved of, and used by those learned and godly Divines, to whom, at the time of Reformation under King Edward the sixth, the compiling of the Book of Common-Prayer was committed (divers of which suffered Martyrdom in Queen Maries days) but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as that it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to savour of Popery.

And albeit since those times, for want of an express Rule therein, and by subtile practises, the said Rites and Ceremonies began to fall into disuse, and in place thereof, other foreign and unfitting usages by little and little to creep in; Yet forasmuch as in our own Royal Chapels, and in many other Churches, most of them have been ever constantly used and observed. We cannot now but be very sensible of this matter, and have cause to conceive that the Authors and Fomenters of these jealousies, though they colour the same with a pretence of Zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies; Yet, as we have cause to fear, aim at Our own Royal Person, and would fain have Our good Subjects imagine that we Our Self are perverted, and doe worship God in a Superstitious way, and that we intend to bring in some alteration of the Religion here established. Now how far we are from that, and how utterly We detest every thought thereof, We have by many publick Declaracions, and otherwise upon sundry occasions, given such assurance to the World, as that from thence We also assure Our Self, that no man of wisdom and discretion could ever be so beguiled as to give any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, We rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears and surmises, upon these our sacred professions, so often made by Us, a Christian Defender of the Faith, their King and Sovereign. And therefore if yet any person, under whatsoever mask of zeal, or counterfeit holiness, shall henceforth by speech or writing, or any other way notwithstanding these Our right, hearty, faithful, and solemn

Protestations made before him, whose Deputy We are, against all and every intention of any Popish Innovation, be so ungracious and presumptuous as to vent any poisoned conceits, tending to such a purpose, and to cast these devilish aspersions and jealousies upon Our Royal and Godly proceedings, We require all Our loyal Subjects, that they forthwith make the same known to some Magistrate, Ecclesiastical or Civil : And We straightly charge all Ordinaries, and every other person in any Authority under Us, as they will answer the contrary at their utmost peril, that they use no palliation, connivance or delay therein ; but that taking particular information of all the passages, they do forthwith certifie the same unto Our Court of Commission for causes Ecclesiastical, to be there examined, and proceeded in with all fidelity and tenderness of Our Royal Majesty, as is due to Us their Sovereign Lord and Governour : But forasmuch as we well perceive that the misleaders of Our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid Rites and Ceremonies or some of them, are now insisted upon but only in some Diocesses, and are not generally revived in all places, nor constantly and uniformly practised thorowout all the Churches of our Realm, and thereupon have been liable to be quarrelled and opposed by them who use them not ; We therefore but of Our Princely inclination to Uniformity and Peace, in matters especially that concern the holy worship of God, proposing to Our Self herein the pious examples of King Edward the sixth, and of Queen Elizabeth, who sent forth Injunctions, and Orders about the Divine Service, and other Ecclesiastical matters, and of Our dear Father of blessed memory, King James, who published a Book of Constitutions and Canons Ecclesiastical ; and (according to the Act of Parliament in this behalf) having fully advised herein with Our Metropolitan, and with Our Commissioners authorised under Our great Seal for causes Ecclesiastical, have thought good to give them free leave to treat in Convocation ; and agree upon certain other Canons necessary for the advancement of Gods glory, the edifying of his holy Church, and the due reverence of his blessed Mysteries and Sacraments : that as We ever have been, and by Gods assistance (by whom alone We Reign) shall ever so continue careful and ready to cut off Superstition with one hand, so We may no less expel Irreverence and Profaneness with the other, whereby it may please Almighty God so to bless Us, and

## LETTERS PATENT.

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this Church committed to our Government, that it may at once return unto the true former splendour of Uniformity, Devotion, and holy Order, the lustre whereof for some years by-past hath been overmuch obscured, through the devices of some ill-affected to that sacred Order, wherein it had long stood from the very beginning of the Reformation, and through inadvertency of some in Authority in the Church under Us: We therefore by vertue of Our Prerogative Royal, and supreme Authority in causes Ecclesiastical, by Our severall and respective Letters Patents under Our Great Seal of England, dated the fifteenth day of April now last past, and the twelfth day of May then next following, for the Province of Canterbury: And by Our like Letters Patents dated the seven and twentieth day of the same month of April, and the twentieth day of the month of May aforesaid, for the Province of York, did give and grant full, free, and lawful liberty, license, power and authority unto the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and unto the said Lord Archbishop of York, President of the said Convocation for the Province of York, and to the rest of the Bishops of the said Provinces, and unto all Deans of Cathedral Churches, Archdeacons, Chapters and Colledges, and the whole Clergy of every severall Diocess within the said severall Provinces, and either of them, that they should and might from time to time, during the Present Parliament, and further during Our will and pleasure, confer, treat, debate, consider, consult, and agree of and upon Canons, Orders, Ordinances and Constitutions, as they should think necessary, fit and convenient for the honor and service of Almighty God, the good and quiet of the Church, and the better Government thereof, to be from time to time observed, performed, fulfilled and kept, as well by the said Archbishop of Canterbury, and the said Archbishop of York, the Bishops, and their Successors, and the rest of the whole Clergy of the said severall Provinces of Canterbury and York, in their severall Callings, Offices, Functions, Ministeries, Degrees and Administrations; As by all and every Dean of the Arches, and other Judges of the said severall Archbishops, of Courts Guardians of Spiritualities, Chancellours, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same respective Provinces of Canterbury and York, in their, and every of their distinct Courts, and in the order and manner

of their, and every of their proceedings, and by all other persons within this Realm, as far as lawfully being members of the Church it may concern them, as in our said Letters Patents amongst other clauses more at large doth appear.

Now forasmuch as the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, ~~and the~~ said Archbishop of York, President of the said Convocation for the Province of York, and others the said Bishops, Deans, Archdeacons, Chapters and Colledges, with the rest of the Clergy, having met together respectively, at the time and places before mentioned respectively, and then and there, by vertue of Our said Authority granted unto them, treated of, concluded and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give Our Royal assent unto the same, according to the form of a certain Statute or Act of Parliament made in that behalf, in the five and twentieth year of the Reign of King Henry the Eighth, and by our said Prerogative Royal and Supreme Authority in causes Ecclesiastical, to ratifie by Our Letters Patents under Our great Seal of England, and to confirm the same, the Title and Tenour of them being word for word as ensueth.

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Constitutions and Canons Ecclesiastical, treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces: And agreed upon with the Kings Majesties License in their several Synods begun at *London* and *York*. 1640.

In the year of the Raighn of our Sovereign Lord CHARLES, by the Grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, the Sixteenth.

I. *Concerning the Regal Power.*



HEREAS sundry Laws, Ordinances, and Constitutions have been formerly made for the acknowledgment and profession of the most lawful and independent Authority of our dread Sovereign Lord, the Kings most Excellent Majesty, over the State Ecclesiastical and Civil: We (as our duty in the first place binds us, and so far as to us appertaineth) enjoin them all to be carefully observed by all persons whom they concern, upon the penalties of the said Laws and Constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular;

We do further ordain and decree, That every Parson, Vicar, Curate, or Preacher, upon some one Sunday in every quarter of the year at Morning-prayer, shall in the place where he serves, treatably and audably read these Explanations of the Regal Power here inserted.

THE most High and Sacred Order of Kings, is of Divine Right, being the Ordinance of God Himself, founded in the prime Laws of

Nature, and clearly established by express Texts both of the Old and New Testaments. A supreme Power is given to this most excellent Order by God Himself in the Scriptures, which is, That Kings should Rule and Command in their several Dominions all persons of what rank or estate soever, whether Ecclesiastical or Civil, and that they should restrain and punish with the Temporal Sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her Government belongs in chief unto Kings: For otherwise one man would be commended for anothers care, and taxed but for anothers negligence, which is not Gods way.

The Power to call and dissolve Councils both National and Provincial, is the true right of all Christian Kings within their own Realms and Territories: And when in the first times of Christs Church, Prelates used this Power, 'twas therefore only because in those days they had no Christian Kings: And it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very Laws and Commands even of those Pagan Princes, that they might not so much as seem to disturb their Civil Government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said Realms or Territories respectively, under any pretence whatsoever, any independent Coactive Power, either Papal or Popular; (whether directly or indirectly) is to undermine their great Royal Office, and cunningly to overthrow that most sacred Ordinance, which God Himself hath established: And so is treasonable against God, as well as against the King.

For Subjects to bear Arms against their Kings, Offensive or Defensive, upon any pretence whatsoever, is at least to resist the Powers, which are ordained of God: And though they do not invade, but only resist; *St. Paul* tells them plainly, *They shall receive to themselves damnation.*

And although Tribute, and Custom, and Aid, and Subsidy, and all manner of necessary support and supply, be respectively due to Kings from their Subjects by the Law of God, Nature, and Nations, for the publick defence, care and protection of them; yet nevertheless, Sub-



jects have not only possession of, but a true and just right, title and propriety to, and in all their Goods and Estates: and ought to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the duty of the Subjects to supply their King: so it is part of the Kingly Office to support his Subjects in the property and freedom of their Estates.

And if any Parson, Vicar, Curate, or Preacher, shall voluntarily or carelessly neglect his duty in publishing the said Explications and Conclusions, according to the Order above described, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable to his Majesties Commissioners for Causes Ecclesiastical.

And we do also hereby require all Archbishops, Bishops and all other inferior Priests and Ministers, that they Preach, Teach, and Exhort their People to obey, honor, and serve their King; and that they presume not to speak of His Majesties Power in any other way than in this Canon is expressed.

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiastical Person whatsoever, any Dean, Canon, or Prebendary of any Collegiate or Cathedral Church, any Member or Student of Colledge or Hall, or any Reader of Divinity or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Common-place, Determination or Disputation, either by word or writing, publicly maintain or abet any position or conclusion, in opposition, or impeachment of the aforesaid explications, or any part or Article of them, he shall forthwith by the Power of His Majesties Commissioners for Causes Ecclesiastical, be excommunicated till he repent, and suspended two years from all the profits of his Benefice, or other Ecclesiastical, Academicall, or Scholastical Preferments: And if he so offend a second time, he shall be deprived from all his Spiritual Promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the Universities, by Men not having any Benefice or Ecclesiastical Preferment, that then the Delinquent shall be censured by the ordinary authority in such cases of that University respectively, where the said fault shall be committed.

*II. For the better keeping of the day of His Majesties most happy Inauguration.*

THE Synod taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed Government of our dread Sovereign Lord King *CHARLES*; and finding that as well the godly Christian Emperors in the former times, as our own most Religious Princes since the Reformation, have caused the days of their Inaugurations to be publickly celebrated by all their Subjects with Prayers and Thanksgiving to Almighty God; and that there is a particular form of Prayer appointed by Authority for that day and purpose: and yet withal considering how negligent some people are in observance of this day, in many places of this Kingdom; Doth therefore decree and ordain, That all manner of Persons within the Church of *England*, shall from henceforth celebrate and keep the morning of the said day in coming diligently and reverently unto their Parish Church or Chap. at the time of Prayer, and there continuing all the while that the Prayers, Preaching, or other service of the day endureth: in testimony of their humble gratitude to God for so great a blessing, and dutiful affections to so benign and merciful a Sovereign. And for the better execution of this our Ordinance, the holy Synod doth straightly require and charge, and by authority hereof enableth all Archbishops, Bishops, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical persons, having exempt or peculiar jurisdiction; as also all Chancellors, Commissaries, and Officials in the Church of *England*; that they enquire into the keeping of the same in their Visitations, and punish such as they shall find to be delinquent, according as by Law they are to censure, and punish those who wilfully absent themselves from Church on Holy-days. And that the said day may be the better observed, we do enjoin, that all Churchwardens shall provide, at the Parish-charge, two of those Books at least, appointed for that day; and if there be any want of the said Book in any Parish, they shall present the same at all Visitations respectively.

*III. For the suppressing of the growth of Popery.*

ALL and every Ecclesiastical persons, of what rank or condition soever, Archbishops, and Bishops, Deans, Archdeacons, all having

exempt or peculiar jurisdiction, with their several Chancellors, Commissaries, and Officials, all persons intrusted with cure of souls, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferiour and higher Courts, as also by complaints unto the Secular Power, to reduce all such to the Church of *England*, who are misled into Popish Superstition.

And first, These private Conferences shall be performed in each several Diocess, either by the Bishop in person, if his occasion will permit it, or by some one or more learned Ministers at his special appointment, and the said Bishop shall also design the time and place of the said several Conferences, and all such persons as shall be present thereat: which if Recusants refuse to observe, they shall be taken for obstinate, and so certified to the Bishop. And if the said time and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six months, without a very reasonable cause alledged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her Censures; and to make way for them, the said Ecclesiastical persons shall carefully inform themselves in the places belonging to their several charges, of all Recusants above the age of twelve years, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those, who shall either say or hear Mass: and they shall in a more especial manner enquire out all those, who are either dangerously active to seduce any Persons from the Communion of the Church of *England*, or seditiously busie to dissuade his Majesties Subjects from taking the Oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said Oath.

And we straightly command all Parsons, Vicars and Curates, that they carefully and severally present at all Visitations, the names and surnames of the Delinquents of these several kinds in their own Parishes, under pain of suspension for six months.

And likewise we straightly enjoyn all Church-wardens, and the like sworn Officers whatsoever, that by vertue of their Oaths they shall present at the said Visitations the names of such Persons, whom they know or hear of, or justly suspect to be delinquent in all or any of

these particulars, and that under the pains of the highest censures of the Church: that so these Delinquents may be legally cited: and being found obstinate, they shall be Excommunicated, and such Excommunication shall be pronounced both in the Cathedral Church of the Diocess, and in the several Parishes where such Recusants live, and every third month they shall be again publickly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such Delinquents do usually affect to make their aboad: Therefore we enjoyn, that all Bishops shall within their several Diocesses send unto such places one or more of their Chaplains, or some of their Officers whom they may relie on, to make strict enquiry after Offenders in those kinds, who diligently returning their information accordingly, the said Bishop shall certifie such informations to his Metropolitan, that the aforesaid proceedings may forthwith issue from some higher Courts in these cases, whereof by reason of the said exemptions, the inferiour Courts can take no cognisance.

But if neither conferring nor censures will prevail with such persons, the Church hath no way left but complaints to the secular power; and for them we streightly enjoyn, that all Deans and Archdeacons, and all having inferiour or exempt Jurisdiction, shall every year within six Months after any Visitation by them holden, make Certificate unto their several Bishops, or Archbishop, (if it be within his Diocess) under their Seal of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said Jurisdictions by the space of one whole year.

And we in like manner enjoyn all Archbishops and Bishops, that once every year at the least, they certifie under their Episcopal Seal in Parchment, unto the Justices of Assize of every County in the Circuits and within their Diocesses respectively, the names and surnames not only of those who have been presented unto them from the said Deans, Archdeacons, &c. but of those also who upon the Oaths of Church-wardens and other Sworn-men at their Visitations, or upon the information of Ministers employed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully inquired into at all Visitations under the Oaths of the Church-wardens and other Sworn-men, what

Recusants or Popish persons have been either Married or Buried, or have had their Children baptized otherwise than according to the Rules and Forms established in the Church of *England*; and the names of such Delinquents (if they can learn them, or otherwise such names as for the time they carry) shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assize, to be punished according to the Statutes.

And for the education of Recusants Children, since, by Canon already established, no Man can teach School, (no not in any private house) except he be allowed by the Ordinary of the place, and withal have subscribed to the Articles of Religion established in the Church of *England*: We therefore streightly enjoyn, That forthwith at all Visitations there be diligent enquiry made by the Church-wardens or other sworn Ecclesiastical Officers of each Parish, under their Oaths, who are employed as School-masters to the Children of Recusants; and that their several names be presented to the Bishop of the Diocese, who citing the said School-masters, shall make diligent search whether they have subscribed or no; and if they or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their former presumption; and withal the names of him or them that entertain such a School-master, shall be certified to the Bishop of the Diocese, who shall at the next Assize present them to the Judges to be proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said Children in the Catechism established in the Book of Common-prayer. And all Ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear, that the Parents of the said children do forbid such School-masters to bring them up in the Doctrine of the Church of *England*, they shall notwithstanding do their duty; and if thereupon the said Parents shall take away their Children, the said School-masters shall forthwith give up their names unto the Bishop of the Diocese, who shall take care to return them to the Justices of Assize in manner and form aforesaid. And because some may cunningly elude this Decree, by sending their Children to be bred beyond the Seas, Therefore we ordain, That the Church-wardens and other sworn Ecclesiastical Officers, shall likewise make careful enquiry, and give in upon their Oaths at all Visitations, the names of such Recusants Children who

are so sent beyond the Seas to be bred there, or whom they probably suspect to be so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided alwayes that this Canon shall not take away or derogate from any Power or Authority already given or established by any other Canon now in force.

And all the said Complaints or Certificates shall be presented up to the Judges in their several Circuits by the Bishops Register, or some other of his Deputies immediately after the publishing of His Majesties Commission, or at the end of the Charge, which shall be then given by the Judge. And this upon pain of Suspension for three months.

This Sacred Synod doth earnestly intreat the said Reverend Justices of Assize, to be careful in the execution of the said Laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all Judges, whether Ecclesiastical or Temporal upon the like account, that they would not admit in any of their Courts any vexatious Complaint, Suit or Suits, or presentments against any Minister, Church-wardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments.

And lastly, We enjoin that every Bishop shall once in every year send into his Majesties High Court of Chancery, a *Significavit* of the names and surnames of all such Recusants who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicato capiendo* might be at once sent out against them all *Ex officio*. And for the better execution of this Decree, this present Synod doth most humbly beseech His most Sacred Majesty, that the Officers of the said High Court of Chancery, whom it shall concern, may be commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular estates of the Ordinaries, to sue out several Writs at their own charge. And that the like command also may be laid upon the Sheriffs and their Deputies, for the due and faithful execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further Decree and

Ordain, That no Popish Recusant, who shall persist in the said sentence of Excommunication beyond the time prescribed by Law, shall be absolved by vertue of any Appeal in any Ecclesiastical Court, unless the said party shall first in his or her own Person, and not by a Proctor, take the usual Oath *De parendo Juri, & stando mandatis Ecclesiæ*.

#### IV. *Against Socinianism.*

WHEREAS much mischief is already done in the Church of God by the spreading of the damnable and Cursed Heresie of *Socinianism*, as being a complication of many ancient Heresies condemned by the four first general *Councils*, and contrariant to the Articles of Religion now established in the Church of *England*. And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books, written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of People, may be poysoned and infected: It is therefore decreed by this present Synod, that no Stationer, Printer, or Importer of the said Books, or any other person whatsoever, shall print, buy, sell or disperse any Book broaching or maintaining of the said abominable Doctrine or Positions, upon pain of Excommunication *ipso facto* to be thereupon incurred: And we require all Ordinaries upon pain of the Censures of the Church, that beside the Excommunication aforesaid, they do certifie their names and offenses under their Episcopal Seal to the Metropolitan, by him to be delivered to his Majesties Attorney-General for the time being, to be proceeded withal according to the late Decree in the Honorable Court of Star-Chamber, against the spreaders of prohibited Books. And that no Preacher shall presume to vent any such Doctrine in any Sermon under pain of Excommunication for the first offence, and Deprivation for the second. And that no Student in either of the Universities of this Land, nor any person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopal or Archidiaconal Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or read any such Socinian Book or Discourse, under pain (if the offender live in the University) that he shall be punished according to the strictest Statutes provided there against the publishing, reading or maintaining of false Doctrine: or if he live in the City or Country

abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unless he will absolutely and in *terminis* abjure the same. And if any Layman shall be seduced into this Opinion, and be convicted of it, he shall be Excommunicated, and not absolved but upon due repentance and abjuration, and that before the Metropolitan, or his own Bishop at the least. And we likewise enjoyn, that such Books, if they be found in any prohibited hand, shall be immediately burned : and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopall or Archidiaconal Jurisdiction, or any Doctor of Laws in holy Orders as aforesaid ; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said Books, and shall cause the ~~test~~ to be burned. And we farther enjoyn, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism ; and when any such shall be detected, that they be complained of to the several Bishops respectively, who are required by this Synod to repress them from any such propagation of the aforesaid wicked and detestable Opinions.

#### V. *Against Sectaries.*

WHEREAS there is a provision now made by a Canon for the suppressing of Popery, and the growth thereof by subjecting all Popish Recusants to the greatest severity of Ecclesiastical Censures in that behalf : This present Synod well knowing that there are other Sects which endeavour the subversion both of the Doctrine and Discipline of the Church of *England* no less than Papists do, although by another way : for the preventing thereof, doth hereby decree and Ordain, that all those proceedings and penalties which are mentioned in the aforesaid Canon against Popish Recusants as far as they shall be applicable, shall stand in full force and vigour against all *Anabaptists, Brownists, Separatists, Familists*, or other Sect or Sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect



to repair to their Parish Churches or Chappels where they inhabit for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further decree and ordain, That the Clause contained in the Canon now made by this Synod against the Books of Socinianism, shall also extend to the Makers, Importers, Printers and Publishers, or Dispersers of any Book, Writing, or scandalous Pamphlet devised against the Discipline and Government of the Church of *England*, and unto the maintainers and Abettors of any Opinion or Doctrine against the same.

And further, because there are sprung up among us a sort of factious people, Despisers and Depravers of the Book of Common-Prayer, who do not according to the Law resort to their Parish-Church or Chappel to joyn in Publick Prayers, Service and Worship of God with the Congregation, contenting themselves with the hearing of Sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church. We therefore for the restraint of all such wilful contemnners or neglecters of the Service of God, do ordain, That the Church or Chappel-Wardens, and Questmen, or Sidemen of every Parish, shall be careful to enquire out all such disaffected persons, and shall present the names of all such Delinquents at all Visitations of Bishops, and other Ordinaries; And that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recusants, unless within one whole month after they are first denounced, they shall make acknowledgment and reformation of that their fault. Provided always, that this Canon shall not derogate from any other Canon, Law or Statute in that behalf provided against those Sectaries.

#### VI. *An Oath enjoyn'd for the preventing of all Innovations in Doctrine and Government.*

THIS present Synod (being desirous to declare their sincerity and constancy in the profession of the Doctrine and Discipline already established in the Church of *England*, and to secure all men against any suspicion of revolt to Popery, or any other superstition) decrees, That all Archbishops and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before the second day of No-

*vember* next ensuing, take this Oath following against all Innovation of Doctrine or Discipline, and this Oath shall be tendred them, and every of them, and all others named after in this Canon, by the Bishop in person, or his Chancellour, or some grave Divines named and appointed by the Bishop under the Seal; and the said Oath shall be taken in the presence of a publick Notary, who is hereby required to make an Act of it, leaving the Universities to the Provision which follows.

The Oath is,

I *A. B.* do swear, That I do approve the Doctrine and Discipline or Government established in the Church of *England*, as containing all things necessary to salvation: And that I will not endeavor by my self or any other, directly or indirectly, to bring in any Popish Doctrine, contrary to that which is so established: nor will I ever give my consent to alter the Government of this Church, by Archbishops, Bishops, Deans, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstitions of the See of *Rome*. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sence and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. *So help me God in Jesus Christ.*

And if any man Beneficed or Dignified in the Church of *England*, or any other Ecclesiastical person, shall refuse to take this Oath, the Bishop shall give him a months time to inform himself; and at the months end, if he refuse to take it, he shall be suspended *ab officio*, and have a second month granted: and if he then refuse to take it, he shall be suspended *ab officio & beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuse to take the Oath above-named, he shall by the Bishop be deprived of all his Ecclesiastical Promotions whatsoever, and execution of his function which he holds in the Church of *England*.

We likewise Constitute and Ordain, That all Masters of Arts, (the sons of Noble-men only excepted) all Batchelors and Doctors in Divinity, Law or Physick, all that are licensed to practice Physick, all Registers, Actuaries and Proctors, all School-masters, all such as being

Natives or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any foreign University, shall be bound to take the said Oath. And we command all Governors of Colledges and Halls in either of the Universities, that they administer the said Oath to all persons resident in their several Houses that have taken the Degrees before-mentioned in this Canon, within six months after the publication hereof.

And we likewise Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they give holy Orders at the time of their Ordination, or to whomsoever they give Collation, Institution or License, to Preach, or serve any Cure.

#### VII. *A Declaration concerning some Rites and Ceremonies.*

BECAUSE it is generally to be wished, that unity of Faith were accompanied with uniformity of practice, in the outward worship and service of God; chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed Enemies of our Religion; the one fearing the Innovations, the other flattering themselves with the vain hope of our backslidings unto their Popish superstition, by reason of the situation of the Communion-Table, and the approaches thereunto, the Synod declareth as followeth:

That the standing of the Communion-Table side-way under the East-window of every Chancel or Chappel, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon. And albeit at the time of Reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory thereof; especially of the Idolatry committed in the Mass, for which cause all Popish Altars were demolished; yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth* of blessed memory, that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in most Cathedral, and some Parochial Churches,

which doth sufficiently acquit the manner of placing the said Tables from any illegality, or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themselves in this particular to the example of the Cathedral or Mother Churches, saving always the general liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this scituation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed: but it is, and may be called an Altar by us, in that sence in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion-Table in time of Divine Service: for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said Communion-Tables in all Chancells or Chappels be decently severed with Rails, to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw near, &c.* that all Communicants with all humble reverence shall draw near and approach to the holy Table, there to receive the Divine Mysteries, which have heretofore in some places been unfitly carried up and down by the Minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And lastly, Whereas the Church is the house of God, dedicated to his holy Worship, and therefore ought to mind us, both of the greatness and goodness of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeysance, both at their

coming in, and going out of the said Churches, Chancels or Chappels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable Custom, we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy Eucharist, upon any opinion of a corporal presence of the body of *Jesus Christ* on the holy Table, or in mystical Elements, but only for the advancement of Gods Majesty, and to give him alone that honor and glory that is due unto him, and no otherwise; and in the practise or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite, despise not them who use it not; and that they who use it not, condemn not those that use it.

#### VIII. *Of Preaching for Conformity.*

WHEREAS the Preaching of Order and Decency, according to *St. Pauls* Rule, doth conduce to edification; it is required, that all Preachers, (as well Beneficed men as others) shall positively and plainly Preach and Instruct the People in their publick Sermons twice in the year at least, that the Rites and Ceremonies now established in the Church of *England*, are lawful and commendable; and that they the said people and others ought to conform themselves in their practice to all the said Rites and Ceremonies; and that the people and others ought willingly to submit themselves unto the Authority and Government of the Church, as it is now established under the Kings Majesty. And if any Preacher shall refuse or neglect to do according to this Canon, let him be suspended by his Ordinary during the time of his refusal, or wilful forbearance to do thereafter.

#### IX. *One Book of Articles of Enquiry to be used at all Parochial Visitations.*

FOR the better setting of an Uniformity in the outward Government and Administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens and other Sworn-

men, by any impertinent, inconvenient, or illegal Enquiries in the Articles for Ecclesiastical Visitations : This Synod hath now caused a Summary or Collection of Visitory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable rules of the Church) to be made, and for future Direction to be deposited in the Records of the Archbishop of *Canterbury*: and we do decree and ordain, That from henceforth no Bishop or other person whatsoever having right to hold, use, or exercise any Parochial Visitation, (shall under the pain of a months suspension upon a Bishop, and two months upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the Church-wardens, or to any other persons which shall be sworn to make Presentments, any other Articles or forms of enquiry upon Oath, then such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided always, that after the end of three years next following the date of these presents, the Metropolitan shall not either at the instance of those which have right to hold Parochial Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop of Visitory Articles, which he did last before (in any Diocess within this Province) approve of; But calling for the same, shall hold and give that only for a perpetual Rule, and then every Parish shall be bound only to take the said Book from the Archdeacons and other having a peculiar or exempt Jurisdiction, but once from that time, in three years, in case they do make it appear they have the said Book remaining in their publick Chest for the use of the Parish: And from every Bishop they shall receive the said Articles at the Episcopal Visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price then what hath been usually paid in the said Diocess respectively.

#### X. *Concerning the Conversation of the Clergy.*

THE sober, grave, and exemplary Conversation of all those that are employed in Administration of holy things, being of great avail for the furtherance of Piety; It hath been the religious care of the Church of *England*, strictly to enjoyn to all and every one of her Clergy, a pious, regular, and inoffensive demeanour, and to prohibit all loose and

scandalous carriage by severe censures to be inflicted upon such Delinquents, as appears by the 74 and 75 Canons, Anno 1603, provided to this purpose.

For the more effectual success of which pious and necessary care, this present Synod straightly charges all Clergy-men in this Church, that setting before their eyes the Glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all Godliness and honesty.

And we also require all those to whom the Government of the Clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the Ministers of this Church, and that according to the power with which they are intrusted, they diligently labor by the due execution of the above-named Canons, and all other Ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministry, as they tender the welfare and prospering of Piety and Religion, and as they will answer to God for those scandals, which through their remissness and neglect shall arise and grow in this Church of Christ.

#### XI. *Chancellours Patents.*

FOR the better remedying and redress of such abuses as are complained of in the Ecclesiastical Courts, the Synod doth decree and ordain, That hereafter no Bishop shall grant any Patent to any Chancellour, Commissary, or Official, for any longer term than the life of the Grantee only, nor otherwise than with express reservation to himself and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving always to the said Chancellours, &c. the Fees accustomedly taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Licenses to preach or keep school. And further, that no Dean and Chapter confirm any Patent of any Chancellour, Commissaries, or Officials place, wherein the said conditions are not expressed *sub pena suspensionis*, to the Dean (or

his *locum tenens* if he pass the Act in his absence) and to every Canon or Prebendary, voting to the confirmation of the said Act to be inflicted by the Archbishop of the Province. And further, the holy Synod doth decree and ordain, That no reward shall be taken for any Chancellours, Commissaries or Officials place under the heaviest Censures of the Church.

**XII. Chancellours alone not to censure any of the Clergy in sundry Cases.**

THAT no Chancellour, Commissary, or Official, unless he be in holy Orders, shall proceed to Suspension, or any higher censure against any of the Clergy in any criminal cause, other than neglect of appearance, upon legal citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissary; or if the Bishops occasions will not permit, then by his Chancellour or Commissary, and two grave dignified or beneficed Ministers of the Diocess to be assigned by the Bishop, under his Episcopal Seal, who shall hear and censure the said cause in the Consistory.

**XIII. Excommunication and Absolution not to be pronounced but by a Priest.**

THAT no Excommunications or Absolutions shall be good or valid in Law, except they be pronounced either by the Bishop in person, or by some other in holy Orders, having Ecclesiastical Jurisdiction, or by some grave Minister beneficed in the Diocess, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of Excommunication or Absolution to be expressed in the Instrument issuing under Seal out of the Court. And that no such Minister shall pronounce any sentence of Absolution but in open Consistory, or at the least in a Church or Chappel, the penitent humbly craving and taking Absolution upon his knees, and having first taken the Oath, *De parendo juri & stando mandatis Ecclesie*. And that no Parson, Vicar or Curate, *sub pœna suspensionis*, shall declare any of his or their Parishioners to be Excommunicate, or shall admit any of them so Excommunicate into the Church, and there declare



them to be absolved, except they first receive such Excommunications and Absolutions under the Seal of the Ecclesiastical Judge, from whom it cometh.

#### *XIV. Concerning Commutations, and the disposing of them.*

THAT no Chancellour, Commissary or Official, shall have power to commute any penance in whole, or in part; but either together with the Bishop in person, or with his privy in writing, or if by himself, there he shall give up a full and just account of all such Commutations once every year at *Michaelmas* to the Bishop, who shall, with his Chancellour, see that all such moneys be disposed of to charitable and publick uses, according to Law. And if any Chancellour or other having Jurisdiction as aforesaid, shall not make such a just account to the Bishop, and be found guilty of it, he shall be suspended from all exercise of his Jurisdiction, for the space of one whole year.

Always provided, that if the crime be publickly complained of, and do appear notorious, that then the Office shall signifie to the place, from whence the complaint came, that the Delinquent hath satisfied the Church for his offence. And the Minister shall signifie it as he shall be directed; saying alwayes to all Chancellours, and other Ecclesiastical Officers, their due and accustomable Fees, if he or they be not so suspended as aforesaid.

#### *XV. Touching concurrent Jurisdiction.*

THAT in such places wherein there is concurrent Jurisdiction, no Executor be cited into any Court or office, for the space of ten days after the death of the Testator, And that as well every Apparitor herein, as every Register or Clerk that giveth or carrieth out any Citation or Process to such intent, before that the said ten days be expired, shall for the first offence herein be suspended from the execution of his Office for the space of three months; and for the second offence in this kind, be and stand excommunicated, *ipso facto*, not to be restored but by the Metropolitan of the Provinces, or his lawful Surrogate; And that yet nevertheless, it be lawful for any Executor to prove such Wills when they thinck good, within the said ten days, before any Ecclesiastical Judge respectively, to whose Jurisdiction the same may or doth appertain.

### XVI. *Concerning Licenses to Marry.*

WHEREAS divers Licenses to Marry are granted by Ordinaries, in whose Jurisdiction neither of the parties desiring such License is resident, to the prejudice of the Archiepiscopal Prorogative, to whom only the power of granting such Licenses to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniencies thereupon ensuing: It is therefore decreed, That no License of Marriage shall be granted by any Ordinary to any Parties, unless one of the said parties, have been commorant in the Jurisdiction of the said Ordinary, for the space of one whole month immediately before the said License be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereof, in any of the Lord Archbishops Courts, he shall be liable to such censure as the Lord Archbishop shall think fit to inflict. And we further decree, That one of the Conditions in the Bond of Security given by the parties taking such License, shall be, that the said parties, or one of them, have, or hath been a month commorant in the said Jurisdiction, immediately before the said License granted.

And the Synod decrees, That whatsoever is ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellours and Commissaries, shall (so far as by Law is appliable) be in force concerning all Deans, Deans and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt or peculiar Jurisdiction, and their several Officers respectively.

### XVII. *Against vexatious Citations.*

AND that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiastical Courts upon pretence only of the breach of Law, without either presentment, or any other just ground: This present Synod decrees, That for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiastical Court, except the said Citation be sent forth under the hand and seal of the Chancellour, Commissary, Archdeacon, or other competent Judge of the said Court, within thirty dayes after the fault committed; and return thereof to be made the next, or second Court.

day after the Citation served at the farthest : and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon Oath be forthwith freely dismissed without any payment of Fees : provided that this Decree extend not to any grievous crime, as Schism, Incontinency, mis-behaviour in the Church in time of Divine Service, obstinate Inconformity, or the like.

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**W**E, of Our Princely inclination and Royal care for the maintenance of the present Estate and Government of the Church of *England*, by the Laws of this Our Realm now settled and established, having diligently, with great contentment and comfort read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed upon, as is before expressed : And finding the same such as We are persuaded will be very profitable, not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true members of it, (if they be well observed;) Have therefore for Us, Our Heirs and lawful Successours, of Our especial grace, certain knowledge, and meer motion, given, and by these presents do give Our Royal Assent, according to the form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written. And furthermore, We do not only by Our said Prerogative Royal, and supreme Authority in Causes Ecclesiastical, ratifie, confirm and establish by these Our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained as is aforesaid, but do likewise propound, publish, and straightly enjoin and command by Our said Authority, and by these Our Letters Patents, the same to be diligently observed, executed and equally kept by all Our loving Subjects of this Our Kingdom, both within the Provinces of *Canterbury* and *York*, in all points wherein they do or may concern every or any of them according to this Our will and pleasure hereby signified and expressed. And that likewise for the better observation of them, every Minister, by what name or title soever he be called, shall in the Parish-Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions, at all such times, and in such manner as is prescribed in the said Canons, or any of them : The Book of the said Canons to be provided at the charge of the Parish, betwixt this

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## THE TABLE.

1. Concerning the Regal Power.
2. For the better keeping of the day of his Majesties most happy Inauguration.
3. For suppressing of the growth of Popery.
4. Against Socinianism.
5. Against Sectaries.
6. An Oath enjoined for the preventing of all Innovations in Doctrine and Government.
7. A Declaration concerning some Rites and Ceremonies.
8. Of Preaching for Conformity.
9. One Book of Articles of inquiry to be used at all Parochial Visitations.
10. Concerning the Conversation of the Clergy.
11. Chancellours Patents.
12. Chancellours alone not to censure any of the Clergy in sundry cases.
13. Excommunication and Absolution not to be pronounced but by a Priest.
14. Concerning Commutations, and the disposing of them.
15. Touching concurrent Jurisdictions.
16. Concerning Licenses to Marry.
17. Against vexatious Citations.

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FINIS.

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and the Feast of St. *Michael* the Archangel next ensuing, straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the kingdom, and their duties and service to Us their King and Sovereign. In witness whereof, We have caused these Our Letters to be made Patents. Witness Our Self at *Westminster*, the thirtieth day of *June*, in the sixteenth year of Our Reign.

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- 67 Ægrotantes à Ministris sedulò visitandi.
- 68 Ministri Baptismum, aut Sepulturam denegare vetiti.
- 69 Ministri Baptismum in articulo necessitatis differre vetiti.
- 70 Ministri Baptizatorum, Nubentium, & Sepultorum Registrum conservare jussi.
- 71 Ministri concionum & Cœnæ Dominicæ publicam Religionem in privatas ædes invehere, prohibiti.
- 72 Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.
- 73 Ministri conventicula privata conciliare prohibiti.
- 74 Ministris in vestitu gravitas præcepta.
- 75 Vitæ sobrietas Ministris præcepta.
- 76 Ministris à vocatione sua resilire interdictum.

*De Ludimagistris.*

- 77 Publicè vel privatim injussu Ordinarii docere prohibitum.
- 78 Curati ad docendum habiles ab Ordinario aliis preferendi.
- 79 Ludimagistorum officia.

*De Ecclesiis & rebus Ecclesiasticis.*

- 80 Libri sacri in Ecclesiis parandi.
- 81 Baptisteria in Ecclesiis paranda.
- 82 Mensæ in sacræ Cœnæ usum in Ecclesiis parandæ.
- 83 Pulpitæ idonea in Ecclesiis paranda.
- 84 Cistæ ad eleemosynarum custodiam in Ecclesiis comparandæ.
- 85 Ecclesiæ sartæ tectæ conservandæ.
- 86 Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi.
- 87 Terrarum, & peculiorum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum Archivis asservanda.
- 88 Ecclesiarum religio prophanis usibus non polluenda.

*De Ecclesiarum Oeconomis & Inquisitoribus.*

- 89 Oeconomorum electio, & rerum Ecclesiasticarum procuratio.
- 90 Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.

*De Clericis Parochialibus.*

91 Clericos Parochiales eligendi jus Ministro cedit.

\* *Curia Ecclesiastica ad Archiepiscopi jurisdictionem spectantes.*

92 Testamentorum probatio, justa *Bonorum Notabilium* summa constante, prærogativarum Curia duntaxat competit.

93 Testamentorum probatio, justa *Bonorum Notabilium* summa non comparante, Ordinariis vindicatur.

94 In Curias de Arcubus & Audientia extra proprium territorium nemo citandus.

95 Duplices Querele, nisi justi gravaminis facta fide, in Curia Archiepiscopi non concedendæ.

96 Inhibitiones in causis instantia absque Advocati subscriptione non concedendæ.

97 Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedendæ.

98 Inhibitiones schismaticis, nisi subscribentibus, non concedendæ.

99 Intra gradus prohibitos matrimonium contractum, ipso jure nullum.

100 Minores altero & vicesimo anno absque parentum consensu matrimonium contrahere prohibiti.

101 Facultates pro Bannis omittendis per quos, & quibus sint indulgendæ.

102 In facultatibus pro Bannorum omissione concedendis cautio fidejussoria interponenda, & sub quibus conditionibus.

103 Eadem conditiones ob majorem cautelam jurejurando firmatæ.

104 Parentum consensus viduis contrahentibus remissus.

105 Pro conjugio dirimendo nuda partium confessio non audienda.

106 Sententiæ divortii & separationis non nisi pro tribunali ferendæ.

107 Separatis, eorum altero superstite, nova copula interdicta.

108 Sanctio in Judices contra præmissa delinquentes.

*Curia Ecclesiastica ad Episcoporum, & Archidiaconorum jurisdictionem spectantes.*

109 Peccata & scandala notoria in Curia Ecclesiasticis denuntianda.

110 Schismatici in Curia detegendi.



## TABULA.

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- 111 Precum Divinarum perturbatores in Curiis detegendi.
- 112 Puberes in festo Paschatis non Communicantes in Curiis detegendi.
- 113 Peccata notoria Ministris jus est denuntiare, privatim confessa retegere nefas.
- 114 Recusantes per Ministros in Curiis detegendi.
- 115 Ne Ministris aut Oeconomis fraudi sit criminorum detectio.
- 116 Oeconomi ad binas tantum detegendi vices annuatim tenentur.
- 117 Oeconomi, binis detegendi vicibus debite perfuncti, non sunt de reliquo in Curiam vocandi.
- 118 Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam succeduri munus suum adeant.
- 119 Detectionum schedulae fide bona, non perfunctorie & pro forma conficiendae.
- 120 Nequa citatio, nisi expressis citandorum nominibus, è curiis imitatur.
- 121 Nequis in pluribus curiis super eodem crimine cogatur respondere.
- 122 Sententiae pro Ministria à beneficio vel officio removendis non nisi per Episcopum pronunciandae.
- 123 Actus judiciales non nisi publica, & authentica manu expediendi.
- 124 Curiarum sigilla, unica.
- 125 Curiarum sedes, opportuna.
- 126 Curiae inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.

### *De Judicibus Ecclesiasticis.*

127. Judicum Ecclesiasticorum qualitas.
- 128 Deputandorum qualitas.

### *De Procuratoribus.*

- 129 Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.
- 130 Procuratores sine consilio advocati causas retinere prohibiti.
- 131 Procuratores, inconsulto avvocato, in causa concludere prohibiti.
- 132 Procuratorum in causis testamentariis iuramentum prohibitum.
- 133 Procuratorum vox importunior in Curis, cohibita.

*De Registrariis.*

- 134 Registrariorum excessus coerciti.  
135 Feodorum quæ juris Ecclesiastici administris debentur, census debet esse statarius.  
136 Statarius feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.  
137 Feoda, pro Ordinum literis, aliisque licentiis Episcopo exhibendis, tantum dimidia (præterquam in prima Episcopi visitatione) persolvenda.

*De Apparatoribus.*

- 138 Apparatorum excessus coerciti.

*Synodorum Authoritas.*

- 139 Synodus nationalis, Ecclesiæ representativa.  
140 Synodi acta tam absentes, quam presentes obligant.  
141 Synodi authoritati derogantes, coerciti.
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*Constitutiones sive Canones Ecclesiastici per Episcopum Londinensem, Præsidentem Synodi pro Cantuariensi Provincia, ac reliquos Episcopos & Clerum ejusdem Provinciæ ex regia auctoritate tractati, & conclusi in ipsorum Synodo, inchoata Londini Anno Salutis millesimo, sexcentesimo tertio, regnique Serenissimi Principis, Clementissimi Domini nostri, Jacobi Dei gratia Angliæ, Franciæ & Hiberniæ Regis primo, & Scotiæ tricesimo septimo.*

## De Ecclesia Anglicana.

### *1. Suprema in Ecclesiam Anglicanam auctoritas Regiæ Majestati asserenda.*



ROUT officii nostri ratione erga Serenissimam Majestatem regiam obligamur, in primis statuimus & ordinamus, ut Archiepiscopus Cantuariensis pro tempore existens, omnes Episcopi hujus Provinciæ, Decani item, Archidiaconi, Rectores, Vicarii, cæterique ex Clero quicumque, tum ipsi fideliter custodiant ac observent; tum (quantum in ipsis est) ab aliis curent observari, & custodiri omnia & singula statuta, ac leges sancitas & constitutas pro antiqua jurisdictione in statum Ecclesiasticum hujus regni Coronæ restituenda, omnique extranea potestate, quæ eidem repugnet, exterminanda. Porro etiam ut omnes Ecclesiasticæ personæ ad curam animarum constitutæ, omnesque alii concionatores & Theologi in quibuscunque Ecclesiis prælectores (quantum ingenio, cognitione, ac doctrina valebunt) purè & sincerè absque omni fuco aut dolo, singulis annis qua ter ad minimum publicè in concionibus, aliisque hominibus, ac prelectionibus suis doceant, divulgent, enuncient, ac declarent, usurpatam omnem & peregrinam potestatem (utpote nullo jure divino nixam & fundatam) justissimis de causis sublatam esse & abolitam; & propterea nullam obedientiam aut subjectionem infra Majestatis suæ regna & dominia hujusmodi extraneæ

potestati cuicunque ullatenus deberi : sed auctoritatem Regiam infra regna sua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipsius dominia & territoria proximè & secundùm Deum primam esse & supremam, cui omnes earundem regionum tam incolæ, quam indigenæ fidem omnem, & obedientiam supra aliam quamcunque in terris potestatem lege divina teneatur exhibere.

### *2. Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.*

Quicunque in posterum affirmabit, Majestatem Regiam non habere eandem auctoritatem in causis Ecclesiasticis, quam pii Principes apud Judæos, & Christiani Imperatores in Primitiva Ecclesia obtinuerunt, vel Regalem ipsius in iisdem causis primatum, hujus Regni Coronæ jamdiu vindicatum, ac legibus ejusdem regni in ea stabilitum, ullatenus lædere aut extenuare præsumperit : excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam respuerit, ac impios hosce errores publicè revocârit.

### *3. Ecclesia Anglicana, Orthodoxa.*

Quicunque in posterum affirmabit, Ecclesiam Anglicanam, sub Regia Majestate legibus stabilitam, non esse Orthodoxam, & Apostolicam Ecclesiam, Apostolorum videlicet doctrinam tradentem, & astringentem : excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam respuerit, ac impium hunc errorem publicè revocârit.

### *4. Divina cultus ratio in Ecclesia Anglicana stabilita, pia & orthodoxa.*

Quicunque in posterum affirmabit, Liturgiæ formam in Ecclesia Anglicana legibus stabilitam, & in libro Præscum publicarum, ac administrationis Sacramentorum comprehensam, corruptum, superstitiosam, aut illicitum esse Dei cultum, vel quicquam in se continere, quod Scripturarum canoni sit contrarium : excommunicetur ipso facto, non nisi per Episcopum Diocesanum, vel Archiepiscopum restituendus, idque postquam respuerit, ac impium hunc errorem publicè revocârit.

5. *Doctrinæ Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.*

Quicumque in posterum affirmabit, ullum ex triginta novem Articulis, in quos consensum est ab Archiepiscopis & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1562 (ad tollendam utique opinionum varietatem, & consensum in causa fidei firmandum, & stabiliendum) ulla ex parte supersticiosos aut erroneos existere, vel omnino ejusmodi, ut in eorum veritatem salva conscientia subscribi nequeat: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hoc erronea publicè revocârit.

6. *Cæremoniarum in Ecclesia Anglicana obtinentium usus, Pius & licitus.*

Quicumque in posterum affirmabit, Ecclesiæ Anglicanæ ritus ac cæremonias legibus constitutas, impias, Antichristianas, aut supersticiosas esse, vel denique ejus generis, ut homines pii ac religiosi, quantumvis legitima autoritate jussi, non possunt integra conscientia eas approbare, aut observare, vel etiam (prout occasio tulerit) eisdem subscribere excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârit.

7. *Ecclesiæ Anglicanæ administratio, verbo divino consona.*

Quicumque in posterum affirmabit, Ecclesiæ Anglicanæ sub Regia Majestate regimen & disciplinam per Archiepiscopos, Episcopos, Decanos, Archidiaconos, & reliquos ad ejusdem gubernaculum constitutos, Antichristianum esse, ac verbo divino contrarium: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

8. *Cleri ordinandi ratio in Ecclesia Anglicana, verbo divino consona.*

Quicumque in posterum affirmabit, aut docebit, formam & ritum Episcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quic-

quam in se continere, quod pugnet cum Verbo divino, illosque omnes, quotquot ad eum modum Episcopi, Presbyteri, & Diaconi ordinantur, non esse ritè ordinatos, neque vel à seipsis vel ab aliis pro Episcopis, Presbyteris, aut Diaconis habendos, priusquam ad sacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârît.

9. *Authores schismatis ac dissidii ab Ecclesiæ Anglicanæ communione coerciti.*

Quicumque in posterum à Sanctorum Communione, qualiter in Ecclesia Anglicana existet ex Apostolorum regulis approbata, seipsos segregabunt, & novo fraternitatis cuiusdam fœdere consociati, Christianos omnes, quotquot doctrinæ, disciplinæ, ritibus ac cæremoniis Ecclesiæ Anglicanæ se conformes exhibent, prophanos ducent, & indignos quibuscum in Christiana professione communicent: excommunicent ipso facto, non nisi per Archiepiscopum restituendi, idque postquam resipuerint, ac impios hos errores publicè revocârît.

10. *Schismaticorum in Ecclesia Anglicana fautores, coerciti.*

Quicumque in posterum affirmabunt, tùm ministros illos, qui formæ & modo divini cultus in Ecclesia Anglicana constitutis, ac in Libro publicæ Liturgiæ præscriptis recusant subscribere, tùm eorum etiam sectatores alterius Ecclesiæ, quæ non sit lege stabilita, nomen & titulum posse sibi meritò assumere; itemque audebunt vulgò asseverare, pretensam hanc ipsorum Ecclesiam jamdiu ingemuisse sub onere certorum gravaminum, sibi & membris suis supradictis impositorum per Ecclesiam Anglicanam, ac decreta & sanctiones in eâdem legibus stabilitas: excommunicent ipso facto, nullatenus absolvendi, priusquam resipuerint, ac impios hos errores publicè revocârînt.

11. *Conventiculorum in Ecclesia Anglicana propugnatores coerciti.*

Quicumque in posterum affirmabit, aut tuebitur, ullos conventus, cœtus, aut congregationes subditorum indigenarum infra hoc regnum existere (præter eos, qui ex hujus regni legibus tenentur, & appro-

bantur) qui verarum, & legitimarum Ecclesiarum nomen possint sibi jure vendicare: excommunicetur, non nisi per Archiepiscopum restitendus, itque postquam resipuerit, & impium hunc errorem publicè revocaverit.

**12. Ordinationem in Constitutionibus conditarum propugnatores coerciti.**

Quicumque in posterum asseverabunt, licitum esse cuiusvis Ministrorum aut Laicorum ordini, vel eorum alterutris simul congregatis, Canones, Decreta, aut Constitutiones de rebus Ecclesiasticis citra Regis auctoritatem condere; & eisdem regendos & gubernandos se subjiciunt: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, & impios hos Anabaptisticos errores publicè revocaverint.

**De Cultu Divino, & Sacramentorum administratione,**

**13. Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.**

OMNES cujuscunque conditionis est status persone infra Ecclesiam Anglicanam deinceps celebrabunt diem Dominicum (vulgo diem solis nuncupatum) cæterosque dies Festivos, juxta regulam divinæ voluntatis, & Ecclesiæ Anglicanæ instituta hac in parte præscripta; nimirum in audiendo Verbo Dei tam lecto, quam prædicatio, in privatis publicisque precibus faciendis, in precibus Deo confitendis, & eisdem emendandis, in charitate cum proximis (sicubi læsa fuerit) reconciliandis, in sacra Communione corporis & sanguinis Domini frequentanda, in pauperibus juvendis, & ægrotis visitandis, piam omnem ac sobriam conversationem interim adhibentes.

**14. Liturgiæ publicæ præscriptus Canon diebus sacris observandus.**

Liturgia publica distinctè, & debita cum reverentia legetur, vel canetur in illis diebus, & serena vigilia, qui in Libro precum publicæ

rum Sacri ac Festivi designantur, horisque eorundem congruis, & usitatis, atque in eo potissimum Ecclesiæ cujusq. loco, qui Episcopo Diocesano, vel loci ordinario (ratione vel amplitudinis vel angustię) commodissimus, ac ad populi ædificationem maximè opportunus videbitur. Singuli etiam Ministri studiosè observabunt instituta, ritus, & cæremonias omnes, quę in dicto libro præscribuntur, tam in sacris Scripturis legendis, ac precibus recitandis, quàm in administrandis Sacramentis, absque ulla sive materię sive formę additione, aut diminutione, respectu vel concionis, vel alterius causę cujuscunque.

15. *Litania diebus Mercurii & Veneris recitanda.*

Litania à Rectoribus, Vicariis, Ministris sive Curatis in Cathedralibus, Collegiatis, & Parochialibus Ecclesiis ac Capellis omnibus, eorumque loco aliquo conveniente pro arbitratu Episcopi, Diocesani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & sub ea forma, quę in libro publicę Liturgię præstituuntur; ac (ut restrictiùs loquamur) singulis diebus Mercurii & Veneris (etiãsi non fuerint Festivi) Minister ad horas Divinis precibus consuetas in Ecclesia aut Capella præstò erit, ac populo per sonitum campanę convocato, Litaniam in dicto Libro præscriptam recitabit; cui singuli patres-familias, qui præsertim infra dimidium milliare ab Ecclesia habitant, vel ipsi debent interesse, vel unum saltem de familia sua mittere idoneum qui Ministro inter precandum assistat.

16. *Liturgi publicę præscriptus Canon in Academiis observandus.*

In omnibus utriusque Academię Collegiis & Aulis per integram Liturgiam & sacrę Cęnę administrationem debitè, & absque omni aut omissione, aut innovatione observari volumus ordinem, formam, ac cæremonias omnes prout indicto publicę Liturgię Libro præscriptę inveniuntur.

17. *Inter Liturgię publicę celebrationem Superpellicię, & Epomides in Academiis adhibende.*

In omnibus utriusque Academię Collegiis & Aulis Præfecti ac Socii, cæterique Scholares & Studiosi in Ecclesiis & Capillis suis per singulos



dies Dominicos, & Festivos, eorumque vigilas tempore divinorum superpelliceis (juxta Ecclesiæ Anglicanæ mores ac instituta) utentur: quotquot verò gradum aliquem susceperint, caputia suo cujusque gradui competentia superpelliceis suis superinduent.

18. *Inter Liturgiæ publicæ celebrationem reverentia solennis adhibenda.*

Cum divina peraguntur, vel eorum pars quælibet, æquum est, ut condigna omnis reverentia adhibeatur: sic enim monet Apostoli præceptum illud, *Omnia decenter, & secundum ordinem fiant.* Cui decentiæ, atque ordini regulas hasce nostras sequentes consentaneas esse judicamus. Nullus in Ecclesia vel Capella inter rem divinam caput suum operiet, nisi ex causa infirmitatis, quo casu pileolo, aut rica utendum censemus. Omnes cujuscunque status aut conditionis personæ humiliter in genua se inclinabunt, dum Generalis Confessio, Litaniam & reliquæ preces recitantur: cum autem fidei Symbolum recensetur, stabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfinitas. Similiter etiam nomen Domini Jesu, quoties inter divinum cultum inciderit, congrua ac humili reverentia ab universis tum præsentibus excipietur, prout, hætenus fieri consuevit: ut per externas hasce cæremonias & gestus testatam faciant internam ipsorum humilitatem, Christianam constantiam, & debitam agnitionem, quòd Dominus *Jesus Christus*, verus & æternus Dei filius, unicus est mundi Salvator, in quo solo omnes misericordiæ, gratiæ ac promissiones homini à Deo indultæ, tam in præsentem vitam, quam futuram, integrè & in totum comprehenduntur. Nullus porro cujuscunque tandem sexus, ætatis, aut conditionis fuerit, in Ecclesia tempore Divini cultus in aliud quicquam intendet, quàm ut quietè ascultans audiet, observet ac intelligat, quod à Ministro legitur, prædicatur, aut administratur, eique Confessionem, Orationem Dominicam, & Symbolum recitanti clara voce subserviat, aliæque in publicis precibus responsa subjiciat, quæ in libro Communis Liturgiæ præcipiuntur. Nullus denique preces vel concionem ambulando, aut garriendo, seu alio quovis modo interpellabit, vel ex Ecclesia ante easdem peractas, absque justa, aut probabili causa egredietur.

19. *Inter Liturgiæ publicæ celebrationem etiam ab Ecclesiæ ambitu repellendâ.*

Œconomi Ecclesiarum, & Inquisitores sive Assistentes personas otiosas non patienter in cœmeterio, vel Ecclesiæ porticu tempore Divini cultus aut concionis desiderare, sed eos vel Ecclesiam ingredi compellent, vel abscedere.

20. *Panis & vinum in sacra Cœnâ usum paranda.*

Parochiarum omnium Œconomi (consulto hac in parte Ministro) curabunt idoneam, pro numero communicantium, panis siliginei, vini-que boni ac salubris quantitatem, in tempus sacrae Cœnæ præstitutum, sumptibus parochianorum comparari, vinumque illud ad mensam Domini afferri in cenophoro nitido, & mundo, eoque ex stanno, si non ex metallo præstantiore.

21. *Cœnæ trina perceptio quotannis indicta.*

In omnibus hujus regni Ecclesiis parochialibus, ac Capellis in quibus Sacramenta sunt administranda. Cœnam Dominicam à Rectore, Vicario, vel Ministro toties, iisque temporibus celebrari volumus, ut parochiani singuli quotannis ter ad minimum (nominatim verò in festo Paschatis) sicut in Libro publicæ Liturgiæ jubentur, possint Sacramentum illud percipere. Proviso semper, ut Minister quilibet sacram illam Cœnam administraturus, ipse semper primus communicet. Insuper siquid panis aut vini inter Cœnæ administrationem afferri contigerit, illud ad Sacramenti usum vetamus adhiberi, priusquam, eodem in mensa Domini appposito, institutionis verba fuerint recitata. Porro etiam ordinamus, ut administrans panem & vinum singulis communicantibus separatim & per vices distribuat.

22. *Cœnæ administrationem solennis indictiæ præire jussa.*

Cum Laicorum quisque ad sacrae Cœnæ communionem ter quotannis obligetur, multique nihilo seciùs vix semel communicent: Ministris omnibus præceptum volumus, ut quotiescunque Sacramentum illud celebrare voluerint, parochianis suis solenniter in Ecclesia inter preces

matutinas, idque præcedente die Dominico (quo melius veniant præparati) id denunciare non omittant: quas utique monitiones parochiani vicissim suscipere, ac eisdem parere sub periculo & pœna legis tenebuntur.

*23. Cœnæ usus frequentior Academicis indictus, & Cœnæ utentibus generum flexio injuncta.*

In omnibus utriusque Academiae Collegiis & Aulis Præfecti & Socii qui præsertim pupillos habent, sedulo prospicient, ut ipsorum pupilli omnes, & reliqui, qui inter eos agunt, universe rectè & piè educantur, ac in articulis religionis penitus instituuntur, publicamque Liturgiam & conciones diligenter frequentant; quin etiam sacram Cœnam jugiter percipiant; quam primo quoque vel secundo cujuslibet mensis die Dominico in eisdem Collegiis & Aulis administrandam decernimus; volumusque ut singuli eorundem Præfecti, Socii, Scholares, reliquique studiosi, ac officarii, & illorum quilibet famili ac ministri unoquoque anno quater ad minimum ejusdem sint participes, idque in genua reverenter (ut par est) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte præstitutum.

*24. Cœnæ in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.*

Per Cathedrales omnes & Collegiatas Ecclesias sacram Cœnam in festis solennibus administrari volumus, nonnunquam per Episcopum (siquidem præsens extiterit) nonnunquam verò per Decanum, quandoque etiam per Canonicum vel Præbendarium (Ministram ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epistolæ Lectoribus (juxta Admonitiones in septimo Elizabethæ promulgatas) idque iis horis, & cum illa prorsus limitatione, quæ in Libro publicæ Liturgiæ præfiniuntur. Proviso semper, ut nulla ejusmodi limitatio admittatur, cujuscunque tandem interpretationis prætextu, quo minus singuli Decani, Guardiani, Magistri, sive Præfecti Cathedralis cujusque & Collegiæ Ecclesiæ, & cuncti etiam earundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Ecclesiæ gremio universi, si non frequentius, saltem quater omni anno Sacramentum percipiant.

**25. *Superpelliceorum & Epomidum usus, Cæna non administrata, in Ecclesiis Cathedralibus indictus.***

In Cathedralibus & Collegiatis Ecclesiis, cessante Cæna Dominica, satis erit tempore Divinorum Superpelliceis duntaxat uti : nisi quodd Ecclesiarum Collegiatarum Decani, Magistri, & Præfecti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus suis respectivè congrua inter rem Divinam gerere tenebuntur.

**26. *Notorii peccati consuetudine infames à sacra Cæna repellendi.***

Nullus Ministrorum ex grege aut Cura sua quenkum ad sacræ Cænæ communionem ullo pacto admittet, qui manifestè notus erit in infami peccato impœnitenter vivere, nec qui cum proximis suis malitiosè & apertè contenderit, nisi reconciliatio intercesserit ; neque etiam Ecclesiarum Œconomos aut Assistentes ullos, qui cum juramentum susceperint pro omnibus iisce delictis notoriis, de quibus particulatim jussi erunt infra suas respectivè parochias inquirere, bis quolibet anno ad Ordinarium suum deferendis, non verenter tamen, spretâ juramenti sui religione (cujus alioqui fidelis executio potissima ratio existit, per quam publica peccata, & scandala rescindi possint, & coerceri) etiam volentes & scientes in perjurii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recusant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ sciunt infra parochias suas esse perpetrata, vel congregationem saltem insigniter gravare, ac offendere ; licet iidem vel à vicinis, vel à Ministro, vel etiam ab ipso Ordinario admoniti subinde fuerint, ut conscientias suas, dicta crimina præsentando, exonerarent, neque se vellent in horrendum illud perjurii scelus ausu tam nefario præcipitare.

**27. *Schismatici à Cænæ communione arcendi.***

Ministri, cùm Cœnam Domini administrant, neminem scienter ejusdem facient participem, qui in genua non fuerit inclinatus, sub pœna suspensionis. Simili etiam pœna prohibemus, ne alicui eandem distribuunt, qui publicæ Liturgiæ (juxta Ecclesiæ Anglicanæ instituta) re-

cusat interesse; vel qui Librum Publicarum Precum ac Sacramenta administrandi, ritusve & cæremonias quaslibet in eodem præscriptas, aut quicquam sive in Articulis, qui in Synodo, Anno 1562, conclusi sunt, sive in Libro de Ordinatione Presbyterorum, & Episcoporum comprehensum frequenter & notoriè calumniatur; vel qui Majestatis suæ supremam in causis Ecclesiasticis auctoritatem ullo dicto audet convellere, aut lædere: nisi singuli taliter delinquentes coram Ministro, præsentibus unà Œconomis, delicti sui pœnitentiam professi, viva voce priùs sponponderint (si nesciat scribere) se deinceps in eo genere nequaquam peccaturos, vel, si nòrint scribere sub chirographo suo idem promiserint: quod eorum chirographum Minister accipiens ad Episcopum Diœcesanum, vel loci Ordinarium quamprimum transmittet. Proviso semper, quod Ministrorum quilibet, qui à sacra Cœna aliquem arcebit (prout in præsentem vel in superiore Canone constitutum habetur) ad partis quærelam, vel Ordinarii requisitionem, talis facti sui rationem, dicto Ordinario reddet, atque ejusdem in ea parte beneplacito & mandato acquiescet.

#### 28. *Extranei à Cœnæ communione repellendi.*

Œconomi & Inquisitores, sive Assistentes (non minùs quàm Ministri) attentè observabunt, nùm omnes & singuli ex Parochia sua toties ad sacræ Cœnæ communionem annuatim accedant, quoties hujus Regni legibus, ac nostris etiam Constitutionibus jubentur: ac ulterius numqui extranei frequentius & usitatus à Parochiis alienis ad Ecclesiam suam convenient; eosque (siqui erunt) Ministro suo indicabunt, ne sortè ad Mensam Domini inter cæteros recipiantur; quod ii omni modo prohibebunt, dictosque extraneos ad proprias parochiæ suæ Ecclesias ac Ministros demittent, ut illic cum vicinis suis unà communicent.

#### 29. *Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.*

Parentes liberorum suorum Baptismati interesse non impellentur; neque eisdem etiam permittetur, pro propriis infantibus ad sacram fontem Susceptorum loco respondere. Præterea nulli Susceptori, aut Susceptrici licitum erit, aliis verbis in respondendo uti, quàm quæ in

Libro publicæ Liturgiæ hæc in partim sunt præscripta ; nec quisquam ad officium Sæceptoris vel Susceptoris pro parvulis Baptizandis, vel Confirmandis admittetur, qui Cœnæ Dominiæ participæ nondum extiterit.

### 30. *Crucis in Baptismo cœremonia explicatâ.*

Dolemus, præclarissimum Majestatis suæ studium & laborem, in Colloquio ad Aulam Hamptoniensem circa signum Crucis in Baptismo (inter alia plurima) susceptum, non meliores effectus apud multos consecutari, quia adhuc in eo hæreat, ejusque in Baptismo vix tantopere impugnetur. Itaque quò melius constare possit legitima hæjus cœremoniæ ratio, simulque ut omnis scrupulus deinceps ambigatur, qui hominum verè religiosorum conscientias perturbare quoquo modo possit, nos in hac causâ inclytissimi Regis nostri vestigiis insistentes, ut qui Scripturæ autoritate, & Primitivæ Ecclesiæ exemplo in eadem ducitur, regulas ac observationes hæc nostris sinceris omnibus Ecclesiæ Anglicanæ membris commendamus.

Primò, observandum est, quòd etiam si Judæi, ac Ethnici Apostolos reliquosque Christianos irridèrent, quòd eum prædicarent, in eumque crederent, qui Crucis morte esset affectus; tantum tamen aberat, ut vel Apostoli, vel reliqui Christiani Crucis opprobrio acceperat passi sint à professione sua deterri, ut in eadem exultandi potius, & gloriandi animos inde sumerent.

Indè Spiritus Sanctus per Apostolorum ora ipsum Crucis nomen (Judæis utique invisum) neque adeò honoravit, ut non modo Christum ipsum Crucifixum sub eodem comprehenderet, sed & mortis ac Passionis Christi vires, effectus, ac merita, unà cum solatiis, fructibus, ac promissis universis quæ nos ex eisdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquisita, etiam & signo Crucis, vel ipsa Apostolorum ætate (neque enim contrarium ostendi potest) existimationem peperit honorificam; adeò ut Christiani haud multo post in cunctis actionibus suis eodem uti cœperint eo ipso palam, & aperte testatum facientes (etiam ad stuporem Judæorum) se minime sibi pudori ducere, quòd illum agnoscerent pro Domino & Salvatore sub, qui Crucis mortem pro ipsis pertulisset. Atque hoc Crucis signum non modò ipsi, idque cum ostentatione quadam solebant

adhibere, quoties Judæis passim occurrerent, sed & liberos suos, cum Baptismatis aqua abluerentur, eodem signari faciebant, ut eos per Crucis Symbolum illius servitio dedicarent, ejus in Baptismo collata in ipsos beneficia Crucis nomine essent representata, Atq. adeo hujus signi in Baptismo usus in Primæva Ecclesia receptus est unanimi consensu, maximoq. omnium tam Græcorum, quam Latinorum applausu. Quo quidem sæculo siquis huic signo se opposuisset, declaratus proculdubio fuisset pro hoste ac inimico nominis Crucis, & proinde meritum Christi, quorum illi tessera & signum adeo displiceret. Deniq. hujus signi usum continuum & generalem extitisse, ex multis Patrum testimoniis perspicue declaratur.

Tertiò fatendum est, Crucis signum decursu temporis in Ecclesia Romana graves abusus pertulisse, præsertim postquam eam Papismi labes ac corruptela semel pervaserat. Cæterum rei abusus legitimum ejusdem usum nequaquam tollit. Imò tantum aberat, ut Ecclesia Anglicana ab Italiæ, Galliæ, Hispaniæ, Germaniæ, aliisque similibus Ecclesiæ voluerit per omnia recedere, quicquid eas sciret tenere, aut observare, ut (quod Ecclesiæ Anglicanæ Apologia profitetur) cæremonias illas cum reverentia susciperet, quas citra Ecclesiæ incommodum, ac hominum sobriorum offensionem retineri posse senserat, & in iis tantum articulis à prædictis Ecclesiis dissentiret, in quibus eadem ipsæ tum a pristina sua integritate prius desciverant, tum etiam ab Ecclesiis Apostolicis, à quibus primum sunt proseminatæ. Quo quidem respectu, inter alias magnæ vetustatis cæremonias, etiam & Crucis in Baptismo signum in Ecclesia Anglicana est retentum, idque ex judicio & praxi venerabilium illorum Patrum, magnorumq. in primis Theologorum, qui regnante Edovardo sexto in eadem claruerunt; quorum alii deinceps ob veræ fidei professionem Martyrium constanter pertulerunt, alii Reginæ Mariæ temporibus exulantes, ac sub initium Regni Serenissimæ Reginæ nuper defunctæ in Angliam reversi, pro hoc signo semper steterunt, ejusque usum exemplo, ac praxi sua perpetuo commendârunt. Atq. hoc Ecclesiæ nostræ judicium & praxis comprobata sunt tum per censuram, quæ de Libro publicæ Liturgiæ tempore Edovardi sexti ferebatur, tum etiam per Confessionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus signi in Baptismo usus in Ecclesia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papisticam superstitionem atq. errorem munitus semper fuit, prout in ejusmodi casibus fieri convenit.

Primò enim Ecclesia Anglicana jam inde à Papismo abolito semper sensit ac docuit, & hodie etiam sentit ac docet, signum Crucis in Baptismo adhibitum de ipsius Sacramenti substantia haudquaquam existere. Nam ut primùm Minister infantem immergens in aquam, vel ejusdem faciei aquam inspergens hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*: infans continuò plenum & perfectum Baptismi Sacramentum consequitur, adeò ut signum Crucis post adhibitum ad Baptismi virtutem aut perfectionem nihil adjiciat, nec idem omissum de ejus efficacia, aut substantia quicquam detrahat.

Secundò palàm est in Libro publicæ Liturgiæ, infantem, postquam Baptismum suscepit (Crucis utique signo nondum superveniente) in Christi gregem ac Ecclesiam, tanquam perfectum ejus membrum receptum esse, ipsius adeò Baptismi virtute, non autem potestate aliqua, quæ signo Crucis affingitur. Ita ut propter ipsam Crucis memoriam, quæ apud omnes verè in Christum credentes plurimi semper fuit, & reliquas etiam ob causas supradictas, Ecclesia Anglicana ejus signum in Baptizando usque retinendum censuerit, secuta nimirum ea in re Primitivas & Apostolicas Ecclesias, atq. hunc Characterem pro licita externa cæremonia reputans & symbolo honorifico, per quod infans illius obsequio, qui Crucis mortem subiit, in perpetuum votus esset & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expressis facillimè potest perspicui.

Postremò, quum usus signi hujus in Baptismo in Ecclesia Anglicana purgatus sit ab omni Papistica superstitione ac errore, & in primariam institutionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Canoni, ac Patrum antiquorum concordî sententiæ judicamus esse consentaneas) privati cujusque tùm Ministri tùm alterius personæ cujuscunque statuimus esse, verum ejusdem usum, publica Authoritate præscriptum reverenter amplecti ac recipere, præsertim cum intelligant res alioqui medias ac indifferentes naturam suam aliquo modo mutare, postquam sub legitimi Magistratus edictum, vel interdictum venerint, neque pro cujusque libitu præter legem omittendas esse, cum præcipiuntur, nec cum prohibentur observandas.



## De Ministris, eorumque ordinatione ac functione.

### 31. *Jejunia Quatuor Temporum Ministrorum ordinationi decreta.*

CUM Prisca Sanctorum Patrum autoritas, Apostolorum exemplo freta in solenni Ministrorum ordinatione preces ac jejunia celebranda præceperit; iisdemque adeò precum & jejuniorum officiis stata quædam tempora ex professo decreverit, in quibus duntaxat sacri ordines essent conferendi: nos sanctum & pium illorum institutum colentes, volumus & statuimus, ut nulli in posterum Presbyteri aut Diaconi ordinentur, nisi in diebus Dominicis immediatè sequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idque hunc ipsum in usum) antiquitus institutas, atque in Ecclesia Anglicana hodie continuatas. Quod utique fieri volumus in Ecclesia Cathedrali, vel Parochiali, ubi Episcopus commoratur ac tempore divinorum, assistente non solùm Archidiacono, sed & Decano, & duobus ad minus Præbendariis, aut (illis legitimè detentis) quatuor illis gravioribus personis, quæ Magistri Artium ad minimum extiterint, & pro publicis concionatoribus legitimè approbatæ.

### 32. *Utrumque Ordinem eodem die non conferendum.*

Cum (ex Patrum antiquorum sententia, & Primativæ Ecclesiæ praxi) Diaconi officium ad Ministerii dignitatem gradus quidam sit constitutus; statuimus & ordinamus, ut nullus deinceps Episcopus aliquam cujusvis conditionis personam (quibuscunque tandem animi dotibus commendatam) uno & eodem die Diaconum & Presbyterum constituat; quin ut ritus ea in parte præscriptus in Libro de Episcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, strictè observetur; non quò Diaconos omnes Presbyterii aditu per annum integrum prohibeamus (cùm tamen Episcopus justam ejus admittendi causam aliqui invenerit) verùm ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in singulos annos sint decreta, aliquid saltem spatii detur, ad periculum de singulis faciendum, quales in officio Diaconi se exhibuerint, priusquam in Ordinem Presbyterorum suscipiantur.

### 33. *Neminem sine certo titulo ordinandum.*

Multis jam olim Patrum decretis cautum est, nequem liceret Diaconum, vel Presbyterum ordinari, nisi quem constaret, eorum aliquem & designatum muneris sui exercendi locum per id tempus obtinere; quorum nos auctoritatem secuti, statuimus & ordinamus, nequis deinceps in sacros Ordines admittatur, nisi qui eodem tempore præsentationem sui ipsius ad promotionem aliquam Ecclesiasticam infra Diocesin illius Episcopi, à quo manuum impositionem petit, tunc vacantem exhibuerit; vel verum & indubitatum certificatorium attulerit, sive de Ecclesia aliqua infra Diocesin seu jurisdictionem dicti Episcopi, cujus Cura fungi possit, sive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Ecclesia, infra eandem Diocesin vacante, in quo functionem suam exerceat; vel nisi fidem fecerit, se esse actu Sacrum, aut jura ocii obtinere, vel designatum esse Conductitium sive Capellanum in aliquo Collegio Cantabrigiensi aut Oxoniensi, vel etiam ad Magistri gradum ante quinquennium provectum, suis ibidem sumptibus degere: vel nisi ab Episcopo ipsum ordinante in Beneficium sive ad exercendam aliquam Curam, tunc etiam vacantem, brevi post sit admittendus. Siquis verò Episcopus in sacros Ordines quenquam asciverit, qui prædictorum aliquo titulo non sit præditus, tunc omnia illi necessaria eatenus subministrabit, donec eidem de aliqua Ecclesia prospexerit. Quod si facere recusaverit, per Archiepiscopum (uno præterea Episcopo assidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum suspendetur.

### 34. *Certæ conditiones in Ordinandis requisitæ.*

Nullus Episcopus in sacros Ordines quenquam de cætero cooptabit, qui non ex sua ipsius Diocesi fuerit, nisi vel ex altera nostratium Academicarum prodierit; vel nisi literas (quas vocant) Dimissorias attulerit ab Episcopo, de cujus jurisdictione existit; & si Diaconus fieri expetit, vicesimum tertium, si Presbyter, vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem Scholasticum suscepit; vel saltem nitionem fidei suæ, juxta Articulos religionis in Synodo Episcoporum & Cleri, Ann. 1562. approbatos, Latino sermone reddere possit, &

eandem Scripturæ testimoniis corroborare; ac ulterius de vita sua laudabili, & morum integritate literas Testimoniales exhibuerit, sub sigillo alicujus Collegii Cantabrigiensis, aut Oxoniensis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Ministrorum, unâ cum subscriptione & testimonio aliorum probabilium & fide dignorum hominum, quibus ejusdem vitæ & mores per proximum triennium fuerint explorati.

*35. Neminem, nisi prævio soleanni examine, Ordinandum.*

Episcopus, priusquam cuilibet Ordinando manus imponat, diligenti eum examine excutiet ac explorabit, præsentibus eisdem Ministris, quos velit in impositione manuum sibi assistere. Quod si Episcopus legitime impeditus prædicto examini vacare nequeat, illud tamen à præfatis Ministris sollicitè fieri procurabit. Proviso semper, ut qui Episcopo in dicta examinatione, & manuum impositione adesse debeant, de ipsius Cathedrali Ecclesia existant (siquidem eorum facultas dabitur) alioqui tres ad minus idonei Concionatores ex eadem diocesi adsciscantur. Quod si quis Episcopus vel Suffraganeus in sacros Ordines quemplam sine prædictis qualitatibus, aut justo (ut supra) examine cooptarit; per Provinciæ suæ Archiepiscopum ea de re certiorum factum (assidente uno alio Episcopo) ab omni Ordines conferendi potestate in integrum biennium secludetur.

*36. Neminem, nisi prævia tritum Articulorum subscriptione, Ordinandum.*

Nemo ad sacros Ordines, vel Ecclesiasticum aliquod Beneficium per Institutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechistæ munus exercendum sive in alterutra Academia, sive in Cathedrali vel Collegiata aliqua Ecclesia, sive in urbe aut oppido mercatorio, sive in parochiali Ecclesia vel Capella, vel alio denique hujus regni loco deinceps admittetur, nisi prius vel ab Archiepiscopo, vel Episcopo ejus Dioceseos, in qua est victurus, vel ab altera Academicarum licentiam & facultatem earundem subscriptionibus & sigillis munitam impetraverit, tribusque sequentibus Articulis (modo & forma à nobis præfinitis) subscripserit.

1. Quod Majestas Regia secundum Deum unicus est & supremus gubernator hujus Regni omniumque aliorum ipsius dominiorum, ac

territóriorum, tam in omnibus Spiritualibus sive Ecclesiasticis rebus aut causis, quàm in Sæcularibus : & quod nullus extraneus princeps, vel persona, nec ullus prælatus, status, aut dominatus habet aut habere debet, ullam jurisdictionem, potestatem, superioritatem, præeminentiam, vel auctoritatem Ecclesiasticam sive Spiritualem infra Majestatis suæ dicta regna, dominia, & territoria.

2. Quòd Liber publicæ Liturgiæ, & Episcopos, Presbyteros & Diaconos ordinandi, & consecrandi nihil in se contineat, quod verbo Dei sit contrarium, quòdque eodem taliter uti liceat : & quod ipse in publicis Precibus, & Sacramentis administrandis illam prorsus formam, quæ in dicto libro præscribitur, & non aliam sit observaturus.

3. Quòd libro de religionis Articulis, in quos consensum est ab Archiepiscopis, & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londinensi, An. 1562, omninò comprobatur : & quod omnes ac singulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numerantur) verbo Dei consentaneos esse agnoscit.

Hisce tribus Articulis qui volet subscribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine suo expressis) in subscribendo utetur : *Ego N. N. tribus his prefixis Articulis, omnibusque in eisdem contentis lubens & ex animo subscribo.* Quòd siquis Episcopus aliquem ordinaverit, admiserit, vel facultate, aut licentia (ut superius dictum est) ulla donaverit, nisi prius sub modo & forma præstitutis subscripserit ; is à collatione Ordinum, & licentiarum ad concionandum per anni spatium submovebitur. Academiæ verò, siquid hac in parte deliquerint, juris ultioni, & Regiæ censuræ relinquimus.

### 37. *Ordinatis, Diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*

Siquis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima alioqui potestate præditus (ut supra) in ullam Diœcesin ibidem commoraturus devenierit, is ad hujusmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Ecclesiasticam functionem illic obeundam nullatenus admittetur (à quocunq. tandem dictam potestatem acceperit) nisi prius coram Episcopo ejusdem Diœceseos, in qua munus præfatorum aliquo fungi debeat, in supradictos Articulos, per manus suæ subscriptionem consenserit.

**38. *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.***

Siquis Minister, postquam præfatis Articulis subscripserit, Liturgiæ formula vel ritibus & cæremoniis quibuscunque in Libro Precum publicarum in dictis, uti deinceps omiserit, suspensionis pœna coerceatur, ac nisi post mensem se emendârit ac submiserit, excommunicetur; quod si per alium adhuc mensem in contumacia permanserit, à Ministerio sacro amoveatur.

**39. *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.***

Nullus Episcopus Ministrum quemvis ab alio Episcopo Ordinatum in Beneficium aliquod de cætero instituet, nisi quæ Literas ordinationis suæ eidem ostenderit, & de morum honestate, vitæque probabili congruum testimonium (Episcopo id postulante) exhibuerit: ac nisi debitè examinatus, Ministerio suo dignus inventus fuerit.

**40. *Instituendi in Beneficia Simonæ suspicionem solenni jurejurando jussi avertere.***

Ad detestabile Simonæ peccatum coercendum (quoniam Spiritualem, & Ecclesiasticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in Dei conspectu odiosa est, & execranda) statuimus, & ordinamus, ut Archiepiscopus, omnesque & singuli Episcopi, atque alii, quibuscunque jus competit admittendi, instituendi, conferendi, consecrandi vel electionem confirmandi cujusvis Archiepiscopi, Episcopi, vel alterius personæ ad Ecclesiasticam aliquam Functionem Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura, vel sine Cura, vel ad Ecclesiasticam ullum munus quodcunque, ante omnem ejusmodi institutionem, collationem, consecrationem vel confirmationem electionis respectivè faciendam, unumquemque deinceps admittendum, instituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiscopatum, Episcopatum, vel aliam Spiritualem sive Ecclesiasticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Juris-

## CONSTITUTIONES SIVE

dictionem, Locum aut Beneficium cum Cura vel sine Cura, vel ad Ecclesiasticum ullum munus quodcumque præsentì juramento oneret (quod utique per omnes, quorum intererit, in propriis personis, & non per Procuratorem erit præstandum) sub modo & forma sequentibus: *Ego N. N. juro me nullam Simoniacam solutionem, stipulationem, vel promissum directè aut indirectè per me, vel per alium quemlibet (me conscio, aut consentiente) cuius personæ vel personis quibuscunque fecisse, pro vel de procuracione, vel acquisitione Ecclesiasticæ hujus Dignitatis, Loci, Promotionis, Officii, vel Beneficii (exprimendo respectivè & nominatim locum illum, in quem admittendus, instituendus, conferendus, installendus, aut confirmandus erit) neque deinceps ullam ejusmodi solutionem, stipulationem, vel promissum absque mea notitia aut consensu factum quovis tempore præstiturum ita me Deus adjuvet per Christum Jesum.*

### *41. Beneficiorum pluralitas parcius dispensanda, & de personali dispensatorum residentia cautio ineunda.*

Nemini in posterum facultas sive dispensatio concedetur, de pluribus Beneficiis Curatis simul retinendis, nisi tali duntaxat, qui pro eruditione sua dignior, & ad officium suum plenius præstandum habilis & idoneus censebitur: nimirum qui ad gradum Magisterii ad minus in altera nostratium Academiarum promotus fuerit, publicusque ac idoneus cocionator, idemque legitime approbatus extiterit. Proviso semper, ut sufficienti cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cujusquam partem facienda; ac ut ejusmodi Beneficia non amplius triginta milliarium spatio ab invicem distent; & denique ut in eo Beneficio, in quo non residebit, concionatorem ritè approbatum retineat, qui populum utiliter docere ac informare possit.

### *42. Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*

Quilibet Decanus, Præfectus, Guardianus, vel Rector primarius cujusquam Ecclesiæ Cathedralis, vel Collegiatæ nonaginta dies ad minus in singulis annis conjunctim vel divisim in dicta Cathedrali, vel Collegiata Ecclesia residebit: verbi Divini prædicationi incumbens, &

hospitalitatem interim exercens; nisi aliàs gravibus, & urgentibus causis, iisque per Episcopum Diocesanum approbandis detentus fuerit, vel legitima aliqua ratione aliter dispensatus. Quamdiu autem illic moram fecerit, ipse cum reliquis pariter Canonicis, vel Præbendariis residentibus invigilabunt, ut Ecclesiæ suæ Statuta, & laudabiles Consuetudines (modò verbo Dei, ut Prærogativæ Regiæ non repugnent) necnon universa hujus regni statuta ad Ecclesiasticum ordinem spectantia, quæ in suo robore adhuc perdurant, omnesque aliæ Constitutiones Regia autoritate hactenus editæ & stabilitæ, & siquæ per Episcopum Diocesanum (juxta statuta & consuetudines ejusdem Ecclesiæ, ac leges Ecclesiasticas hujus regni) in visitatione sua legitime præscribentur, inviolatè custodiantur: ac ut minores Canonici, Vicarii Chorales, aliique Ecclesiæ suæ Ministri ad sacrarum Literarum studium compellantur, & eorum unusquisque Novum Testamentum non solum sermone vernaculo, sed & Latino penes se habeat.

*43. Decani & Præbendarii, in Ecclesiis Cathedralibus residentes, ad sedulam concionandi diligentiam tenentur.*

Cujusque Ecclesiæ Cathedralis Decanus, Præfectus, Guardianus, vel Rector principalis, ac Præbendarii item, & Canonici non modò in ejusmodi Ecclesiis suis (idque in propriis personis) toties concionabuntur, quoties lege, statuto, ordinatione, & consuetudine ad in tenentur; sed in aliis etiam Ecclesiis ejusdem Dioceseos; in qua resident, ac in iis præcipuè locis, unde vel ipsi, vel ipsorum Ecclesiæ vectigal aliquod, sive fructus annuos percipiunt. Quod si ipsi vel ægritudine, vel justa aliqua causa impediti abfuerint, tùm concionatores sufficienti autoritate approbatos sua vice substituent, quales Episcopus Diocesanus ad concionandum in Ecclesia Cathedrali idoneus judicabit. Secùs si quis vices suas, prout dictum est, supplere quoquo modo omiserit, per Episcopum, vel eos, ad quos ejus Ecclesiæ jurisdictio pertinebit, pro delicti merito, punietur.

*44. Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*

Nullus Ecclesiæ Cathedralis aut Collegiatæ Præbendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in sua

Ecclesia Cathedrali aut Collegiata Residentarius existit) à Beneficiis suis Curatis (prætextu Præbendæ suæ) ultra tempus unius mensis aliquo anno aberit, nisi ex urgente causa, & pro certo tempore per Episcopum Diocesenum approbandis. Qui autem ex dictis Canonicis & Præbendariis, per Ecclesiæ suæ Cathedralis, aut Collegiatæ Ordinationes, ad necessariam in eisdem residentiam tenentur, ii inter se anni tempora ita partientur, pro residentia in dictis Ecclesiis facienda, ut semper eorum aliqui personaliter illic resideant; omnesque, quotquot in præsentia sunt, aut de cætero futuri sunt Residentarii in ulla Cathedrali, aut Collegiata Ecclesia, post exactum Residentiæ suæ terminum, per Statuta localia, aut Consuetudinem Ecclesiæ suæ definitum, ad Beneficia sua vel unum ex iis, aut saltem ad aliam aliquam Curam, in qua ipsorum præsentia lege requiriter; quamprimum convolabunt, ut debitum illic officiis perfungantur, juxta leges in ea parte constitutas, quas Episcopus Diocesanus curabit executioni mandari.

*45. Beneficiati concionatores, in Beneficiis suis residentes, jugiter tenentur concionari.*

Singuli Beneficiati in Beneficiis suis residentes, (dummodo sint legitima autoritate ad concionandum admissi) per singulos dies Dominicos (justo impedimento cessante) in Ecclesiis aut Capellis suis, vel vicinarum aliqua Ministro concionatore destituta (ubi maxime facultas datur) concionem ad populum habebunt unam, in qua sobriè, & syncerè verbum veritatis dividunt in Dei gloriam, & salutarem populi ædificationem.

*46. Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.*

Omnis Beneficiatus ad concionandum non admissus, concionem singulis mensibus unum ad minus in Ecclesia sibi credita, per concionatorem legitime approbatum, haberi procurabit; si tamen Beneficii valor Ordinarii judicio id ferre posse videbitur; omni autem die Dominico, cum in ipsius Ecclesia deficiet concio, dictus Beneficiatus aliquam ex Homiliis, publica autoritate præscriptis aut præscribendis, per se vel certe per Curatum suum recitabit.



47. *Beneficiati, à Beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.*

Quilibet Beneficiatus, cui (propter necessitatem officii aliàs incumbentis) dispensatio de non residendo in Beneficio suo per hujus regni leges est indulta, per Curatum qui concionator sit idoneus, & sufficienti autoritate approbatus, Curæ suæ prospiciet modo Beneficii valor non repugnet. Cæterum qui duobus simul Beneficiis perfruitur, is in illo Beneficio, in quo ipse non residet, concionatorem legitimum retinebit, nisi ipsum constiteret in utroque jugiter concionari.

48. *Ministri, nisi ex Episcopi vel Ordinarii approbatione pro Curatis non admittendi.*

Nulli Curato aut Ministro permittetur, ullibi curæ animarum inservire, nisi prius per Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum examinatus, ac admissus fuerit, ejusq. rei testimonium manu Episcopi & sigillo consignatum obtinuerit (habito semper respectu tum ad Curæ ipsius magnitudinem, tum ad personæ admittendæ habilitatem.) Quinetiam dicti Curati & Ministri, siquando ex una Diocesi in alteram transierint, nequaquam ad Curam u. m. exercendam admittentur, nisi Episcopi ejus Dioceseos unde advenierint, vel loci Ordinarii (ut supra) literis testimonialibus, de ipsorum honesta conversatione, sufficientia, & conformitate ad Ecclesiasticas regni Anglicani leges, muniti accesserint. Nec verò eorum cuilibet licitum erit pluribus, quàm uni Ecclesiæ aut Capellæ uno eodemque die ministrare, nisi forsàn Capella illa Ecclesiæ Parochialis membrum existat, aut eidem unita, vel nisi Ecclesia aut Capella cui taliter inserviet, judicio Episcopi vel Ordinarii (ut supra) Curato alendo non sufficiat.

49. *Ministris ad concionandum non admissis glossæ & paraphrases in publica Scripturarum lectione interdictæ.*

Nullus cujusunque conditionis Minister, non prius per Episcopum Diocesenum examinatus & approbatus, aut pro sufficiente & idoneo concionatore (ut prædictum est licentius) in sua ipsius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ sacræ exponere præsumit:

sed solum aptè & distinctè sine glossis aut additamentis legere studebit Hqmilijs, publicà authoritate hactenùs editas, aut de cætero edendas, in verè fidei confirmationem, & populi instructionem, atque ædificationem.

**50. *Concionatores adventitii, absque legitima missione, ad concionandum non admittendi.***

Minister, Œconomi, alique Ecclesiæ Officarii neminem patientur in suis Ecclesiis, aut Capellis concionari, nisi qui licentiis suis ad prædicandum exhibitis, justa authoritate (ut supra) in eam partem muniti comperientur.

**51. *Advenæ concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.***

Decani, Præfecti & Residentiarii Cathedralis, & Collegiatæ Ecclesiæ cujuscunque nemini extraneo in suis Ecclesiis concionandi potestatem facient, nisi qui ejusdem Provinciæ Archiepiscopi, aut Episcopi Diocæsani, vel alterutrius Academiæ approbatione suffultus venerit. Quod siquem contigerit in concione sua dogma aliquod in populum disseminare vel novum, vel minùs consonum verbo Divino, ullive ex religionis Articulis in Synodo, Anno 1562 approbatis, aut etiam Libro Precum publicarum; Decani, aut Residentiarii quàm poterunt mature per literas suas, eorum manu subsriptas, qui dictam concionem audierint, Episcopo Diocæsano id intimabunt, quò is, quod ipsi videbitur, de eo statuat.

**52. *Concionatorum advenarum nomina in librum referenda.***

Ut Episcopo (causa id postulante) constare possit, tùm quæ conciones in singulis Ecclesiis suæ Dioceseos habeantur, tùm qui sine legitima authoritate concionari præsumant: Œconomi Ecclesiarum, eorumque assistentes Librum quendam comparabunt, in quo unusquisque concionator, qui ad ipsorum Ecclesiam aliunde accesserit, nomen suum inscribit, adjecto etiam die, in quo concionem ibidem habuerit, ac Episcopi nomine, à quo concionandi potestatem acceperit.

*53. Concionatorum mutuis oppositionibus pulpita non patebunt.*

Siquis Concionator Doctrinam ullam, ab alio concionatore in eadem vel vicina aliqua Ecclesia traditam, particulariter aut nominatim ex professo impugnare & pro concione refellere attentabit, priusquam Episcopum Diocesenum de eâ certiolem fecerit, & ejusdem mandatum acceperit, quam eo in casu rationem sequi debeat (cûm alioqui ex publicis ejusmodi oppositionibus multum scandali & perturbationis populo oriri possit) Economi vel pars læsa absque omni mora dicto Episcopo illud significabunt, neque præfatum Concionatorem patientur illum locum, quo semel abusus sit, deinceps occupare, nisi sanctè receperit se ab omni ejusmodi contentionis materia in Ecclesia temporaturum, donec Episcopus de ea re ulterius statuerit: qui item quamprimum commodè poterit in ea taliter procedet, ut parti læsæ in eadem Ecclesia, in qua oblatum est scandalum, publicè satisfiat. Proviso semper, ut si altera pars Appellationem interposuerit, eidem concionandi officium pendente lita sit interdictum.

*54. Concionatores schismatici licentiis suis mulctati.*

Siquis per Archiepiscopum, aut Episcopum ullum, vel alterutram Academiam in præteritum ad concionandum admissus, quovis deinceps tempore recusaverit legibus, institutis, & ritibus Ecclesiasticis infra Regnum Anglicanum stabilitis seipsum conformem reddere, eundem per Episcopum Diocesenum, vel loci Ordinarium quamprimum admoneri volumus, ut eorundem usui & debitiæ observationi se submittat. Quod si, tali admonitione præmissa, infra mensem se minimè reformaret, ejusdem Facultatem sive licentiam ad concionandum eo ipso irritam esse & pro nulla habendam decernimus.

*55. Precationis formula, à Concionatoribus in concionum suarum ingressu imitanda.*

Omnes Concionatores & Ministri in aditu cujusque suæ Concionis, Lecture & Homiliæ populum hortabuntur, ut secum in precibus concurrat in hunc aut similem modum, idque (quantum licet) summaria brevitate: Precamini pro Christi sancta Ecclesia Catholica, id est, pro universo cœtu Christiani populi per orbem terrarum diffusi ac dissemi-

nati, specialiter vero pro Ecclesiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipuè pro Excellentissima Regia Majestate, Clementissimo Domino nostro *Iacobo* Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defensore, & super omnes personas in omnibus causis tam Ecclesiasticis quam Civilibus infra Regna & dominia sua supremo Gubernatore. Precamini etiam pro Serenissima Regina *Anna*, Nobilissimo Principe *Henrico*, reliquaque Regia sobole illustrissima. Precamini etiam pro Ministris Divini Verbi, & Sacramentorum, tam Archiepiscopis & Episcopis, quàm cæteris Pastoribus & Curatis. Precamini etiam pro Honoratissimis Regiæ Majestatis Consiliariis, ac Proceribus, & Magistratibus hujus regni universis: ut hi omnes & singuli in sua quisque vocatione, ad Dei gloriam, populi que ædificationem & rectam administrationem officiis suis diligenter, & fideliter perfungantur, memores reddendæ olim rationis, cum ad Christi tribunal sistentur judicandi. Precamini etiam pro populo & plebe hujus regni universa, ut in vera fide, & sancto timore Dei, in humili erga Regem obedientia & fraterna erga se invicem charitate vitam suam instituunt. Postremo gratias & laudes Deo reddamus pro illis omnibus, qui in fide Christi ex hac vita excesserunt, humiliter Deo supplicantes, ut per illius gratiam vitam nostram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, resurgamus cum illis in die Jesu Christi ad cœlestem gloriam, & vitam æternam; semper cum Oratione Dominica concludentes.

56. *Ministris merè concionatoribus Precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.*

Omnis Minister in Beneficio Curato constitutus, licet prædicationi potissimum vacet, & Curatum sub se retineat, qui reliqua Ecclesiæ officia, ipsius vice exequatur; similiter etiam quilibet Concionator stipendiarius qui Prælegendi, Catechizandi, aut Concionandi munus in aliqua Ecclesia vel Capella exercet, Liturgiam publicè recitabit duobus ad minus cujusque anni diebus Dominicis, ad horas tùm mututini, tùm vespertini temporis consuetas & usitatas, atque ea in Ecclesia, in qua Beneficiatus est, vel Prælectoris, Catechistæ, aut Concionatoris munere fungitur; toties item Sacramenta Baptismi (siqui erunt Baptizandi) & Cœnæ Dominicæ quotannis administrabit, modo & forma omnibusque iis ritibus & cæremoniis observatis, quæ in Libro publicæ Liturgiæ in

ea parte præscribuntur. Qui secùs fecerit, si beneficio dotatus est (ut supra) pœnam suspensionis incurrat; stipendiarius verò (sive is Lectoris, sive Catechistæ, sive demùm Concionatoris nomine censetur) per Episcopum Diocesanum à munere submoveatur, donec se conformem præbuerit, ad omnia præfata officia (sub modo & forma supra-dictis) rite perficienda.

*57. A ministris non concionatoribus Sacramenta efficaciter administrari.*

Cum multi à falsis Doctoribus in errorem inducti, liberos suos nisi per Ministrum Concionatorem nolint Baptizari, eodemque respectu ad sacram Cœnam, nisi per talem administratam, recusent accedere: ac si illorum Sacramentorum virtus & efficacia à Ministri in concionando facultate penderet; cùm tamen integra tùm Baptismi, tùm sacræ Cœnæ doctrina, quæ ad Sacramentorum eorundem administrationem desideratur, in Libro publicæ Liturgiæ tam plenè, & integrè sit expressa, ut eidem nihil addi possit, quod solidum sit & necessarium: omnibus tali errore deceptis mandamus & præcipimus, ut protervâ hanc ipsorum pertinaciam de cætero deponant, ac Ecclesiæ institutis hac in parte obsequantur; cùm quoad eorundem Sacramentorum efficaciam nihil intersit, utrum à Ministro non Concionatore, an secùs administrantur. Quod siqui deinceps hac in re deliquerint, Parochiæque suæ Ecclesias eo intuitu declinantes, in alienis vel sacram Cœnam susceperint, vel liberos suos Baptizari fecerint neq. mandato hoc nostro admoniti ab errore suo & illicita hac ratione destiterint: ad loci Ordinarium per Ministrum, Œconomos & Inquisitores, vel Assistentes Parochiæ suæ deferantur, talibus censuris Ecclesiasticis per eum castigandi, quales ad eò obstinatæ pervicaciæ merito debentur: id est, si contumaces permanserint, primo suspensionis: si ultra mensem deinceps perseverarint, excommunicationis pœna coerceantur. Pari ratione siquis Rector, Vicarius, vel Curatus, post præsentium Canonum promulgationem, quamlibet personam, quæ non sit de sua Ecclesia vel Parochia, ad Sacræ Cœnæ Communionem recipere, vel ex talum liberis aliquem Baptizare præsumpserit (eosdem hac ratione in errore suo confirmans) in suspensionis pœna eo ipso obstrictum se intelligat, à qua nequaquam absolvetur, priusquam sanctè promiserit, se hac in parte de cætero nullatenus offensurum.

**58. *Ministris sacra per agentibus Superpelliceorum & Epomidum usus injunctus.***

Ministorum quilibet, dum vel publicas Preces recitat, vel Sacramenta administrat, aliosve Ecclesiæ ritus peragit, decente & congruo Superpellicio eoque manicato induetur, quod communibus Parochianorum impensis comparabitur. Siqua autem controversia super ejusdem materia, vel competente decentia oriatur, Ordinarii discretio eandem terminabit. Quotquot verò ex Ministris gradum aliquem in Academia susceperint, ii inter sacra peragenda Superpelliceis suis adjicient & Caputia, singulorum gradibus convenientia, quorum tamen usu Ministris minimè graduatis sub pœna suspensionis interdiciamus, Nihilominus & huic Ministorum classi (loco Caputiorum) Liripipia permittimus ex nigro (modò ne serico) suis Superpellices injicienda.

**59. *Catechizandi diligentia Ministris injuncta.***

Quilibet Rector, Vicarius, & Curatus, singulis diebus Dominicis & festivis ante preces vespertinas, (ad semihoræ spatium vel amplius) juventutem, & plebem rudiores suæ Parochiæ examinabit, & instituet in Decalogo, Symbolo Apostolico, & Oratione Dominicâ, eosque Diligenter audiet, instruet, & erudiet in Catechismo, qui extat in Libro Precum publicarum: omnesque patres, & matres-familias jubeunt liberos, ac famulos suos, qui dictum Catechismum, nondum tenent, tempore constituto Ecclesiam adire, ut Ministro diligenter & humiliter ascultent & obtemperent, donec eundem perdicerint. Quod si quis Minister in hoc officio negligens fuerit & remissus, re ad Episcopum vel loci Ordinarium delatâ, & debite intimata, primum acriter corripiatur; si hîc se submittens, deinceps tamen in eâdem re volens deliquerit, suspensionis sententiam incurrit: si tertiò offenderit (quandoquidem exigua spes restat illias hac in parte reformandi) excommunicationis censura, donec se correxerit, obstrictus usque teneatur. Simili modo siqui parentes, Patres aut Matres-familiarum vel eorum liberi, apprentici, famulive officio suo hac in re defuerint, illi quidem non compellendo suos, ut veniant, hi vero, ne discant, recusando, per Ordinarium suum (modo adulti sint) suspensione plectantur; & si per mensem sic perstiterint, excommunicentur.

60. *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*

Cum solennis, antiqua & laudabilis in Ecclesia Dei consuetudo fuerit, ab ipsius usque Apostolorum temporibus observata, ut Episcopi quique parvulis Baptizatis, & in Catechismo Christianæ religionis instructis manus imponentes, super illis orarent ac benedicerint (quod vulgò *Confirmationem* nominatur) cùmque in triennali Episcoporum visitatione mos sanctissimi istius operis peragendi in Ecclesia per multas ætates obtinuerit; volumus & ordinamus, ut quilibet Episcopus vel ejus Suffraganeus in consueta visitatione sua morem & ritum illum in propria persona diligenter observet; quod si tertio demum anno aliqua infirmitate impeditus visitationem suam personaliter obire nequeat, at saltem illud Confirmationis munus illud proximo anno (prout commodè poterit) nequaquam omitteat.

61. *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*

Unusquisque Minister curam habens animarum (quo melius instituta & ritus ad *Confirmationem* spectantes, qui in Libro publicæ Liturgiæ præscripti habentur, debite possint conservari) diligenter providebit, ne ulli ad manuum impositionem Episcopo assistant, nisi qui fidei suæ rationem norint reddere, juxta Catechismum in Libro prædicto contentum. Cumque Episcopus huic officio celebrando tempus aliquod certum præfixerit, Minister sedulam dabit operam, ut quàm veat plurimos ad hoc instruat, ac inducat, coram Episcopo Confirmandos comparare.

62. *Ministri sine Bannis rite indictis, vel legitime dispensatis Matrimonium celebrare prohibiti.*

Nullus Minister, sub pœna suspensionis per triennium ipso facto incurrendæ, matrimonium inter ullas personas celebrabit, absque Facultate seu licentia ab aliquo eorum, qui in hisce constitutionibus nostris inferius designantur, indulta & concessa; nisi Banda matrimonialia per tres dies Dominicos separatim fuerint denunciata, idque publice in



Ecclesiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neque ullus Minister sub pœna simili inter quaslibet personas (quantumvis ejusmodi Facultatem seu indulgentiam habentes) quocunque prætextu matrimonium solennizabit vel tempore aliquo incongruo, sed duntaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, sed in Ecclesiis tantummodò vel Capellis, ubi partium altera commoratur, idque similiter tempore Precum publicarum; vel omninò (etiãsi trina Bannorum indictio præcesserit, nec ulla proinde dispensatio requiratur) priusquam parentes aut gubernatores contrahentium (si vicesimum primum ætatis suæ annum non compleverint) consensum suum vel personaliter, vel per testimonium luculentum dicto Ministro significârint.

*63. Ministri in locis exemptis sine Bannorum justa indictione, vel dispensatione legitima Matrimonium celebrare prohibiti.*

Quilibet Minister, qui contrà atque in constitutionibus hisce nostris cautum est, inter personas quascunque matrimonium celebrabit, sub prætextu cujuslibet immunitatis, quæ certis Ecclesiis ac Capellis arrogatur; per loci Ordinarium, in quo sic offensum erit, triennali suspensione punietur. Siquis autem Minister ex loco, ubi sic deliquerit, ante latam contra ipsum suspensionis sententiam, se transtulerit; tunc per Episcopum Diœcesanum, vel Ordinarium loci, in quo residebit (ab altero Ordinario, cujus jurisdictioni se subduxit, ea de re sub ipsius manu & sigillo certiore factum) eâdem omninò censurâ ferietur.

*64. Feriæ à Ministris solenniter indicendæ.*

Rectores, Vicarii; & Curati omnes in sua cujusque Ecclesia singulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præstitutum) populo denunciabunt, siqui dies Festivi, & Vigiliæ in sequentem septimanam sint institutæ. Quod siquis deinceps hac in re volens offenderit, & per Ordinarium suum semel admonitus, officium illud secundò omiseret, debita juris animadversione puniatur, donec huic constitutioni ad implendæ se submiserit.



65. *Recusantes & Excommunicati à Ministris solennitur denuncianda.*

Ordinarii locorum, infra suas respectivè jurisdictiones, sollicitè providebunt, ut tàm Excommunicati ex eo, quòd divinis precibus, infra hoc regnum Angliæ publica autoritate stabilitis, interesse pertinaciter recusaverint, quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis sententia propter insignem contumaciam, vel graviora aliqua crimina obstricti fuerint (nisi infra tres continuos menses post latam Excommunicationis sententiam se emendaverint, & absolutionis gratiam fuerint consequuti) singulis ex mensibus sequentibus publicè in Ecclesia tùm Parochiali tùm etiam Cathedrali Dioceseseos, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Ministrum denuncientur; quò reliqui & ab eorum communione declinent; & procliviores redendantur ad Breve de *Excommunicato Capiendo* procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Registrarii cujuslibet Curiae Ecclesiasticæ, de præmissis omnibus & singulis, quolibet anno infra festa S. Michaelis, & Natalis Domini Archiepiscopum hujus Provinciæ in scriptis facient certiores.

66. *Recusantium conversio à Ministris sedulò elaboranda.*

Quilibet Minister, cui concionandi Facultas est, siquem Papisticum Recusantem, vel Recusantes infra suam Parochiam habuerit (dummodò per Episcopum idoneus judicetur) sedulam illis subinde operam dabit, ut (si fieri possit) errantes in viam veritatis reducat. Quod si is vel non concionator, vel non talis existat, tum concionatoris idonei operam subsidiariam (siquidem poterit) in eum finem procurabit. Quod si non datur, Episcopo Diocesano illud significabit, cujus erit, non modo vicino alicui concionatori aut concionatoribus id laboris imponere, sed & ipsum (quantum per arduas occupationes licuerit) summo studio contendere, ut docendo, persuadendo, modisque blandis & benignis omnibus tùm dictos Recusantes, tum omnes infra suam Diocesin sic affectos à suis erroribus deducat.

67. *Ægrotantes à Ministris sedulò visitandi.*

In omni Parochia cùm aliquis ex morbo decumbens, in periculo

mortis videtur constitutus, Minister ea de re certior factus eundem visitabit, (nisi exploratum sit, vel probabiliter suspectum, morbum esse contagiosum,) ut animam ejus in hoc adverso ipsius statu salutari doctrina, & consolatione erigat, idque sub forma in Libro publicæ Liturgiæ concepta, si non sit concionator, alias prout ipsi maximè videbitur expedire. Morte verò jam ingruente, aliqua campana pulsabitur, neque Minister supremo officio suo hac in parte deerit. Cùm autem expiraverit (si utique expirare eum contingat) campana per breve tantummodò spatium utrinque pulsabitur, quod idem tam ante, quàm post sepulturam observandum decernimus.

*68. Ministri Baptismum, aut Sepulturam denegare vetiti.*

Nullus Minister aut renuet, aut detractabit, infantem ullum, qui die quovis Dominico aut Festivo ad ipsum in Ecclesiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Ecclesiam vel cœmeterium inhumandi causa deferetur, (data priùs ejus rei notitia competente,) sub modo & forma in dicto Libro præfinitis sepelire. Quòd si hunc vel illum Baptizare, aut Sepulturæ tradere recusaverit (nisi forte defunctus denuntiatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & insigne crimen obstrictus, neque de ejus pœnitentia testari quisquam potuerit) à Ministerio suo per Episcopum Diœcesanum trimestri spatio seeludetur.

*69. Ministri Baptismum in Articulo necessitatis differre vetiti.*

Siquis Minister de infirmitate, aut mortis periculo, infanti cuilibet infra suam Parochiam nondum Baptizato imminente, debite & citra fraudem commonefactus, & ad locum, ubi dictus infans existet, ejus Baptizandi causa rogatus accedere, vel planè recusaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cum tempestivè posset dictum locum adiisse; & infantem præfatum Baptizasse, is tamen ejusdem culpa expers Baptismi moriatur; dictus Minister trimestri suspensioni subjacebit, neque absolutionis gratiam consequetur, antequàm coram loci Ordinario culpam præteritam aghoscens, pro cætero polliceatur, se in hoc genere scienter nequaquam peccaturum. Proviso semper, ut in illis Parochiis, in quibus Curatus, aut Substitutus

extiterit, præsens Constitutio non ad ipsum Rectorem aut Vicarium, sed ad dictum Curatum vel Substitutum illic præsentem extendatur.

*70. Ministri Baptizatorum, Nubentium, & Sepultorum registrum conservare jussi.*

In omni hujus regni Ecclesia Parochiali & Capella Liber ex pergameno Parochianorum sumptibus comparabitur, in quo conscribi volumus diem & annum cujusque Baptismatis, Matrimonii, & Sepulturæ, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primùm lata est, (quatenus veterum registorum copia haberi potest,) præcipuè verò ab initio Regni Serenissimæ Reginæ nuper defunctæ. Ad quem Librum tutiùs asservandum Oeconomi (communibus Parochianorum impensis) cistam crassam & firmam curabunt confici, cum tribus seris & clavibus, quarum una penes Ministrum, reliquæ duæ penes Oeconomos separatim custodientur: ita ut nec Ministro liceat sine Oeconomis, neque Oeconomis, nisi Ministro adhibito, Librum prædictum de cista promere. Singulis verò in posterum Diebus Dominicis, statim post finitas matutinas vel vespertinas preces, Minister & Oeconomi Librum illum membranaceum de cista prædicta sument, ac Minister in præsentia Oeconomorum in eodem inscribet omnium personarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizatæ (adjectis item parentum nominibus, & cognominibus) vel Matrimonio junctæ, vel Sepultæ fuerint; singulorum etiam die & anno specificatis. Quo facto dictum Librum in cistam, ut priùs, recondent: ac Minister & Oeconomi singulis ejusdem Libri pagis, (postquam inscriptionibus ejusmodi impletæ fuerint) nomina sua subscribent. Porro Oeconomi semel omni anno, idque infra terminum unius mensis post Beatæ Virginis Annuntiationem, ad Episcopum Diocesanum vel ejus Cancellarium transmittent verum registrum sive scripturarum eorum omnium nomina continentum, qui infra suam Parochiam anno proximè elapso, & ad dictum Annuntiationis diem terminante, vel Baptizati, vel Nupti, vel Scripturæ traditi fuerint; die ac mense, quibus singula gesta sunt, sigillatim adscriptis, cum ipsius etiam Ministri, ac Oeconomorum subscriptionibus, ut illud in ejusdem Episcopi Archivis possit fideliter custodiri; quod registrum sive certificatorium absque feodo recipietur. Quod si Minister aut Oeconomi in præmissorum executione remissiores fuerint, tùm Episcopo vel ejus

Cancellario licebit eosdem convenire, & contra eos tanquam nostrarum Constitutionum contempores procedere.

*71. Ministri Concionum & Cœnæ Dominicæ publicam religionem in privatas ædes invehere prohibiti.*

Nullus Minister in cujusquam privatis ædibus vel concionabitur, vel Sacramenta administrabit, nisi tempore necessitatis, cum quis vel per imbecillitatem Ecclesiam adire non valens, vel morbo gravi & periculoso conflictatus, sacrosancti fieri particeps Sacramenti expetiverit; sub pœna suspensionis pro delicto primo, & excommunicationis pro secundo. Proviso, illas ædes hic pro privatis censi, in quibus nulla existit capella consecrata, ac legibus hujus regni Ecclesiasticis approbata. Proviso etiam sub pœnis supradictis, nequis Capellanus vel concionem habeat, vel sacram Communionem alibi administret, quàm in Capellis ædium prædictarum, idque rarò admodum faciat in diebus Dominicis & Festivis, ut Domini & Magistri illarum ædium (cum suis familiis) in Ecclesiis suis Parochialibus aliàs convenire possint, ibidemque unâ vice ad minùs singulis annis communicare.

*72. Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.*

Nullus Minister aut Ministri nisi mandatum & licentiam Episcopi Diœcesani priùs impetraverint, ipsius manu & sigillo communitam, solennia ulla jejunia sive publicè, sive in privatis ædibus indicent, aut celebrabunt, vel etiam eisdem scienter intererunt (exceptis iis, quæ aut jam legibus instituta sunt, aut publica autoritate in posterum instituentur) sub pœna suspensionis pro delicto primo, excommunicationis pro secundo, & depositionis pro tertio. Nec quisquam Minister præsumet, absque licentia (ut dictum est) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco sub pœnis supradictis; nec sine simili licentia tentabit sub quolibet prætextu sive possessionis, sive obsessionis, per jejunium & preces, dæmonia seu spiritus malos ejicere, atque expellere, sub pœna imposturæ imputandæ, & depositionis à Ministerio sacro.

73. *Ministri Conventicula privata conciliare prohibiti.*

Quoniam conventicula & clandestina Presbyterorum & Ministrorum conciliabula Ecclesiæ, in qua vixerint, incolumitati perniciosa meritò semper sunt existimata : statuimus & ordinamus, ut nulli deinceps Presbyteri, sive Verbi Divini Ministri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco seorsim conveniant, consilium capturi de quavis re, aut ratione per ipsos vel ipsorum suasu ac consilio per alios ineunda, quæ ad Doctrinæ in Ecclesia Anglicana stabilitæ, vel Libri publicæ Liturgiæ præjudicium, aut derogationem ullaatenus spectare possit, sub pœna excommunicationis ipso facto subeundæ.

74. *Ministris in vestitu gravitas præcepta.*

Veræ, antiquæ, ac florentes Christi Ecclesiæ, cùm semper imprimis student, ut ipsorum Prælati & Clerici tam in externo honore, quàm interna reverentia propter Ministerii sui dignitatem haberentur, consultum putârunt ut iidem, congrui & decentis alicujus habitus certa & præscripta forma utentes, in omnibus locis, & conventibus tam intra, quàm extra Ecclesiam à populo discerni possent, ac internosci, ut ea ratione honorem, & existimationem specialibus omnipotentis Dei Nuntiis & Ministris debitam consequerentur. Nos ergo venerandum illorum judicium, veteremque Ecclesiæ Anglicanæ consuetudinem sequuti (omninò nobis pollicentes fore, ut à factiosis quibusdam affectata in vestitu novitas progressu temporis evanescat) statuimus & ordinamus, ut omnes Archiepiscopi & Episcopi consuetum ordinum suorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfecti, Archidiaconi, & Præbendarii Cathedralis & Collegiatæ cujusque Ecclesiæ (modo in sacris ordinibus constituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalaurei in Theologia, Magistri Artium, & Baccalaurei in Jure Civili (siquidem Ecclesiasticum aliquod Beneficium obtinent, togis cum collaribus erectis manicisque ad manum contractionibus, vel laxioribus (prout in Academiis usitatum est) una cum Caputiis, vel Liripipiis ex serico, & pileis quadratis de more utantur : & ut alii omnes Ministri ad idem munus admissi, vel admittendi, prædicto vestitus genere (exceptis tantum Liripipiis) consuetim induantur. Pari ratione ulterius decernimus, ut Ecclesiastici omnes superius nominati in itinere usitatiùs gerant pallia

cum manicis indutis, (quæ vulgo Presbyterorum pallia appellantur,) sine fimbriis, limbis, fibulis oblongis, aut scissuris. Nullus item, in quocunque ordine Ecclesiastico positus, pileolo ullo lineo acupicto utetur, sed simplice tantum ex nigro serico, tramoserico, aut holoserico. In qua vestitus forma, particulatim a nobis hic descripta, non id agimus, ut ullam vestibus ipsis sanctimoniam, aut præcipuam dignitatem tribuamus, sed ut gravitas, decorum, atque ordo (uti diximus) per omnia conserventur. Cæterum in privatis ipsorum domiciliis, ac Musæis decentis cujuscunque & scholastici vestitus usum, (modo ne scissuris aut puncturis variegati,) dictis personis Ecclesiasticis permittimus; proviso, uti ne publicum nisi \* premissis vestibus induti prodeant, nec tibialia gerent colorata. Tenuioribus vero sive Beneficiatis sive Curatis, qui talarium togarum sumptibus non sufficiunt, liberum erit togis uti curtioribus, ad formam prædictam comparatis.

\* *Cassocks.*

#### 75. *Vitæ sobrietas Ministris præcepta.*

Ministri cenopolia, aut cauponas (nisi propter congruas ipsorum necessitates) non frequentabunt, nec in iis cibum capient, aut dîtent. Nec verò sordidæ alicui aut illiberali operæ assuescent, nec potationibus, & crapulæ se dedit, tempusve interdiu, vel noctu otiosè transigent in alea, chartis pictis, tesseris, aliisque ludis illicitis exercitati; sed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbunt, vel alii cuiuspiam studio aut exercitio laudabili vacabunt; ea æsemper facientes, quæ ad probitatem & virtutem spectent, seduloque operam dantes, ut Ecclesiam Dei promoveant, memores nimirum, debere se reliquis omnibus vitæ innocentia præluere, populoque universo ad vitam rectè, & piè instituendam, exemplo esse; sub pœna sanctionum Ecclesiasticarum, quas pro delicti qualitate severius illis infligendas præcipimus.

#### 76. *Ministris à vocatione sua resilire interdictum.*

Nullus in Diaconi aut Presbyteri ordinem semel admissus quovis deinceps tempore ab eodem volens recedet, nec in vitæ suæ instituto pro Laico se geret, sub pœna excommunicationis: eorumque omnium nomina, siqui vocationem suam taliter abjicient, per Oeconomos Parochiarum, in quibus habitant, ad Episcopum Diocesenum, vel loci Ordinarium Episcopali jurisdictione præditum deferentur.

## De Pædagogis sive Ludimagistris.

### 77. *Publicè vel privatim injussu Ordinarii docere prohibitum.*

NEMO sive in Schola aliqua publica, sive in privatis ædibus pueros docebit aut erudiet, nisi qui ab Episcopo Diœcesano vel loci Ordinario Licentiam ejusdem manu & sigillo roboratam obtinuerit; quique tùm propter eruditionem, & dexteram in docendo facultatem, tùm etiã propter morum gravitatem, & integritatem, ac verum synceræ religionis intellectum aptus & idoneus reperietur: & denique qui primo & tertio Articulis (suprà memoratis) integris, ac secundi duobus prioribus membris subscripserit.

### 78. *Curati ad docendum habiles ab Ordinario aliis præferendi.*

In omni Ecclesia Parochiali, vel Capella in qua Curatus extiterit, qui in Magisterii aut Baccalaureatus gradu constitutus, vel aliàs habilis ad docendum sit, & ad augenda victus sui subsidia, puerosque in principiis rectæ fidei instituendos, operam munusque illud docendi lubens velit suscipere; statuimus & ordinamus, ut nulla Facultas sive licentia ad pueros illius Parochiæ, in qua talis Curatus existet, erudiendos cuivis nisi dicto Curato per loci Ordinarium concedatur. Proviso semper, quòd præsens Constitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus sitam, in qua schola publica fundata fuerit, minimè pertinebit: quo casu consentaneum ducimus, Licentiam ad Grammaticam ibidem docendam nemini concedi, præter quam publicæ illius scholæ Magistro.

### 79. *Ludimagistrorum officia.*

Ludimagistri omnes pueros suos Catechismum, vel ampliorem vel breviorẽ publicã auctoritate hactenùs editum Latine, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam Sacro quolibet & Festivo die haberi contigerit, discipulos suos adducent ad Ecclesiam, in qua dicta concio fiet, curabuntque ut ibidem quietè & modestè se contineat, eosque inde re-

versos tempore aliquo congruo sigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus sententiis ex sacra Scriptura haustis eosdem instruunt ac instituent, quales ad eorum mentes pietate imbuendas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludimagistri Grammaticam auctoritate Henrici Octavi editam, & deinceps Edwardi Sexti, & Reginae Elizabethæ felicissimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quod si quis Pædagogus post factam (ut supra) subscriptionem, & Licentiam sive facultatem obtentam, in quolibet præmissorum deliquerit, & contra aliquid, cui pridem subscripserat, dicere, scribere, aut docere compertus fuerit, si interposita Ordinarii admotione se non correxerit, à docendi munere de cætero submoveatur.

### De Ecclesiis, & rebus Ecclesiasticis.

#### 80. *Libri sacri in Ecclesiis parandi.*

ECCLESIARUM & Capellarum omnium Oeconomi & Inquisitores Librum publicarum Precum, nuper in paucis explanatum ex auctoritate Regia (juxta leges & Majestatis suæ hac in parte Prærogativum) sumptibus Parochianorum comparabunt, idque quantum commodè poterunt) maturè & celeriter, ita ut terminum duorum mensium ad summum post Constitutiones hasce promulgatas nequaquam excedant. Et siquæ Ecclesiæ vel Bibliis amplissimi voluminis, vel Homiliarum libris publica auctoritate approbatis adhuc carebunt, præfati Oeconomi similiter efficient, ut dicti libri Parochianorum impensis infra tempus idoneum coemantur.

#### 81. *Baptisteria in Ecclesiis paranda.*

Prout cautum est prisca quadam Constitutione, hodie in quibusdam partibus neglectiùs habita : statuimus & ordinamus, ut in omni Ecclesia & Capella, ubi Baptismus administrari consuevit, Baptisterium ex lapide in loco antiquitùs usitato statuatur : in quo duntaxat Ministris licebit infantes publicè Baptizare.



82. *Mensæ in sacræ Cœnæ usum in Ecclesiis parandæ.*

Cum nobis minimè dubium existat, quin omnibus hujus regni Ecclesiis prospectum sit de mensis congruis & decentibus ad Cœnæ Dominicæ celebrationem; statuimus & ordinamus, ut eædem Mensæ convenienter & decore conserventur, & subinde reficiantur, ac tempore divini cultus operiantur tapite ex serico, sive ex alia materia, que per loci Ordinarium (sicubi de ea quæstio oriatur) congrua & decora judicabitur; ipso autem administrationis tempore panno lineo mundo (prout tali mensæ convenit) vestiantur, suoque certo loco consistent, nisi cum Sacramentum erit administrandum, quo quidem tempore in Ecclesia, vel ejusdem Cancelli ita constituentur, ut tùm Minister inter precandum & administrandum commodiùs possit à Communicantibus exaudiri, tùm Communicantes etiam convenientiùs & majore numero à Ministro Sacramentum percipere. Insuper statutum & decretum sit, ut Decalogus pingatur in Orientali cujusque Ecclesiæ & Capellæ parte, unde à populo commodissimè cerni & legi possit, ac aliæ lectæ scripturarum sententiæ in earundem parietibus passim in locis opportunis describantur. Similiter etiam ut sedes congrua Ministro construatur, in qua Divinas preces recitet: atque hæc omnia Parochianorum sumptibus perficiantur.

83. *Pulpita idonea in Ecclesiis paranda.*

Ecclesiarum Oeconomi, & Inquisitores in suis respectivè Ecclesiis pulpitem Conveniens & decorum communibus Parochianorum impensis fieri providebunt, quod in Ecclesiæ loco idoneo pro arbitratu Ordinarii (siquid ambigi de eo contigerit) constituetur, in Divini verbi prædicationem decenter ibidem asservandum.

84. *Cistæ ad eleemosynarum custodiam in Ecclesiis comparandæ.*

Ecclesiarum Oeconomi, ac Inquisitores infra tres menses post harum Constitutionum promulgationem, sumptibus Parochianorum comparabunt, nisi forsan jam comparatam habeant, cistam validam & firmam cum fissura in suprema parte ejusdem, & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore existentibus separatim custodientur. Quæ cista dispo-

netur in locum maximè opportunum, ad Parochianorum eleemosynas pro pauperibus ejusdem Ecclesiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non cessabunt Parochianos suos invitare, hortari, & jugiter incitare, tum verò præcipuè cùm testamenta sua conficiunt, ut huic cistæ pro ipsorum facultatibus largiantur; eisdem insinuando, quod cùm hactenus multas opes (præter Dei mandatum) in superstitiosos usus studiosè impenderint, multo propensiores esse debeant (hoc præsertim tempore) ad egenos, & pauperes sublevandos; cùm non ignorent, misericordiam in pauperes sacrificium Deo gratum & acceptum esse, & quicquid in eorum subsidium & levamen datur, Christo dari, Christumque ejusmodi dona in eam partem accipere, ut illa sit benignè remuneratus, Quas eleemosynas & pias populi largitiones per singulos annos, vel tres menses, aut sæpius (pro causarum vel temporum conditione) custodes clavium, præsentē maxima Parochianorum parte, vel sex illorum præcipuis, de cista proferent, ut inter vicinos suos maximè indigentes verè & fideliter possint distribui.

85. *Ecclesiæ sartæ tectæ conservandæ.*

Ecclesiarum Economi, & Inquisitores diligenter prospicient, ut Ecclesiæ suæ probè & congruè reparentur, & sic perpetuò custodiantur; ut fenestræ bene vitratæ ac pavimenta plana & æquabilia existant, adeoque omnia honestè & decorè in eisdem servantur, absque pulvere, aut ullo citus aut sordium genere, quod ingratum, aut indecorum esse possit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debite reparata, munita, & septa custodiantur sive muris, sive vacerris, sive palis (pro loci consuetudine) eorum impensis, ad quos jure pertinebit. Imprimis vero curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religiosè conserventur, omnesque quotquot excommunicationis vinculo publicè & notoriè sunt innodati, ab Ecclesiæ liminibus arceantur.

86. *Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi.*

Omnis Decanus, Decanus & Capitulum, Archidiaconus, aut alius quilibet, cui visitationes Ecclesiasticas obediendi jus & potestas ex

compositione, lege aut præscriptione competit unoquoque triennio Ecclesias omnes suæ jurisdictioni subjectas semel perlustrabit, vel saltem perlustrari faciet; & singulis annis infra eundem terminum Regiis Commissariis pro causis Ecclesiasticis subinde denunciabit, quos defectus reparatione indigentes in dictis Ecclesiis, aut earum aliquâ compererint, appositis eorum nominibus, & cognominibus, qui in singulis sint culpabiles. Qua informatione accepta, prædictos Commissarios rogamus, ut ejusmodi personas coram se citatas, talis cujusque Ordinarii, qui informationes præfatas fecerit, justis & legitimis decretis parere compellant.

*87. Terrarum & peculiorum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum archivis asservanda.*

Archiepiscopus, & Episcopi omnes in sua quisque Diœcesi (quantum in ipsis erit) efficient, ut justum Inventarium, sive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomariorum, ædium, peculiorum, utensilium, tenementorum; & portionum, decimarum, extra suas Parochias positarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noscuntur spectare, per singulas Parochias ex inspectione proborum hominum per Episcopum designandorum (quorum Minister unus erit) in scriptis redigatur, ac in suis Archivis ad perpetuam rei memoriam asservetur.

*88. Ecclesiarum religio prophanis usibus non polluenta.*

Ecclesiarum Œconomi, & Inquisitores, vel Assistentes nequaquam patientur ludos scenicos, convivia, epulas, cœnas solennes, invitationes publicas, symposia, Curias sæculares, Visus Franci Plegii, Juratus Laicos, Lustrationes militum, vel prophanum ullum usum sive ritum in Ecclesiis, capellis aut cœmeteriis suis fieri, aut celebrari; neque etiam campanas supersticiosè pulsari in illis Festivitatibus, aut earum Vigiliis, quæ in Libro publicæ Liturgiæ sunt antiquatæ, vel alio quovis tempore, nisi ex causa idonea tam per ipsos, quàm per Ministrum approbata.

De Ecclesiarum Œconomis, & Inquisitoribus, sive  
Assistentibus.

89. *Œconomorum electio, & rerum Ecclesiasticarum procuratio.*

OMNES Ecclesiarum Œconomi, sive Inquisitores Parochianorum & Ministri sui unito consensu (siquidem id fieri possit) eligentur. Qui si in tali electione dissenserint, tum Ministro licebit unum eligere, Parochianis alterum; nec quisquam pro Œconomo habendus erit, nisi que me jusmodi consensus sive conjunctus, sive divisus elegerit: neq. iidem etiam in officio suo ultra annum, nisi de integro ad modum prædictum electi permanebunt. Omnesque Œconomi ad dicti anni terminum vel saltem infra ejusdem termini mensem unum pecuniæ tum acceptæ tum expansæ, sive in reparationis, sive in alios quoscunque Ecclesiæ usus veram & particularem rationem Ministro & Parochianis reddent: quinetiam officio suo abeuntes Parochianis cedent quicquid pecuniæ, aut alterius rei cujuscunque ad Ecclesiam sive Parochiam jure pertinentis in ipsorum manibus residuum supererit, ut per eos in succedentium Œconomorum custodiam per billam indentatam transferatur.

90. *Inquisitorum sive Assistentium electio, eorumque cum Œconomis officii communitas.*

Ecclesiarum omnium Œconomi, sive Inquisitores, adhibitis in singulis Parochiis duobus, tribus, aut etiam pluribus discretis hominibus, qui per Ministrum, & Œconomos (siquidem inter eos convenire poterit, aliàs per loci Ordinarium) pro Assistentibus elegantur, sedulo invigilabunt, ut Parochiani omnes Ecclesias suas diebus Dominicis & Festivis debite frequentent, atque in iisdem per integrum tempus rei sacræ perdurent: quo item tempore neminem in Ecclesia ejusdemve porticu aut cœmeterio deambulare, vel otiosi, aut garrire patientur: Siquos autem compererint remissiùs aut negligentius Ecclesias adire (nulla magna aut ardua absentiae suæ causa constante) eosdem seriò admonebunt, & (nisi debite admoniti se emendaverint) ad loci ordinarium deferent. Horum autem Œconomorum, & Inquisitorum vel Assistentium annuam electionem in Paschali hebdomade celebrandam decernimus.

**De Ostiariis sive Clericis Parochialibus.****91. *Clericos Parochiales elegendi jus Ministro cedit.***

NULLUS in Parochialis Clerici (quem vocant) locum vacantem infra Civitatem Londinensem vel alibi infra Provinciam Cantuariensem eligetur, nisi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejusdem Ecclesiæ Ministrum pro tempore existentem: quam electionem dictus Rector, Vicarius, aut Minister subsequente die Dominico tempore Divinorum Parochianis suis denunciabit. Omnis autem ejusmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, scribendi, & cantandi (quoad ejus fieri potest) scientia dicto elegenti cognitus. Idemque Clerici taliter electi stipendia sua antiquitus consueta, absque dolo aut diminutione, vel ab Economis (ad tempora hactenus usitata) vel ex propria collectione percipient, juxta Parochiæ cujusque ritum, ac consuetudinem maxime inveteratam.

**De Curiis Ecclesiasticis ad Archiepiscopi jurisdictionem spectantibus.****92. *Testamentorum probatio, jussu Bonorum Notabilium summa constante, Prærogativarum Curiae duntaxat competit.***

CUM multi hactenus per Apparitores Curiarum tum inferiorum, tum Prærogativæ Archiepiscopalis graviter distracti & variè vocati & compulsi fuerint, super probatione testamentorum, & Administrationis bonorum in causa in testati petitione, variisque inde laboribus, molestiis & expensis superflue gravati fuerint, & fatigati: statuimus & ordinamus, ut omnis Cancellarius, Commissarius, Officialis, aut alius quicumque jurisdictionem Ecclesiasticam exercens, singulos ad Curiam suam super testamenti Probatione vel Administrationis bonorum negotio citatos, aut etiam ultro advenientes primo & ante omnia juramento oneret, num sciant, vel speciali aliqua causa permoti firmiter credant, defunctum (de cujus testamento, vel bonis agitur,) bona aliqua, aut

debita idonea in aliâ quavis Diœcesi vel Diœcesibus, aut in peculiari aliâ jurisdictione infra eandem Provinciâ sitâ, quàm in qua obiit, usque ad valorem quinque librarum, tempore vitæ & mortis suæ habuisse. Et si talis citatus, vel sponte accedens super juramento suo affirmaverit, se scire, vel (ut præfertur) firmiter credere, quod ejusmodi defunctus bona, vel idonea debita in aliâ aliquâ Diœcesi, vel Diœcesibus, vel in peculiari aliâ jurisdictione infra eandem Provinciâ, ad valorem prædictum habuerit, eademque peculiariter expresserit, ac declaraverit: tùm statim eum dimittet, nec vel testamentum talis defuncti probare, vel Administrationem bonorum sic ab intestato decedentis concedere, neque alias expensas, quam pro citatione debitas, vel etiam pro aliis processibus contra eundem super ipsius ulteriore forsitan contumacia adhibitis, ab eo exigere præsumet, sed hoc negotium ad Prærogativam Archiepiscopalem ejusdem Provinciæ spectare, apertè, desertèque profitebitur; quin etiam partem ipsam monebit & hortabitur, ut apud Judicem dictæ Prærogativæ testamentum illud probet, vel Administrationem talium bonorum petat, & coram ipso ejusmodi Probationem sive Administrationem, sigillo Curie Prærogativarum unitam, infra quadraginta dies continuos exhibeat. Quod siquis Cancellarius, Commissarius, Officialis vel alius Ecclesiasticam jurisdictionem exercens, vel eorum Registrarius aliquis contra fecerit; ab executione Officii sui ipso facto suspensum se noverit, nullatenus absolvendum, donec omnes, pecuniarum summas, contra tenorem præmissorum per dictam partem expensus, eidem restituerit; talisque sive testamenti Probatio, sive Administrationis concessio quæcunque ipso jure pro nulla habeatur. Registrarius etiam cujusque Judicis inferioris Apparitorem Curie Prærogativæ (semel duntaxat singulis mensibus ad se venientem) sine omni difficultate certiorum reddet; quos Executores vel Administrationem petentes Judex suus infra mensem proximè tùm præcedentem (ob incompetentiam suam in hac parte jurisdictionis) ad Curiam Prærogativæ dimiserit; idque sub pœna mensuræ suspensionis ab exercitio Officii, pro singulis ejusmodi delictis. Proviso semper, quodd præsens Constitutio, vel aliquid in eadem contentum, compositioni ulli, quæ inter Archiepiscopum, & Episcopum quemvis, vel alium Ordinarium intercesserit, neutiqum præjudicabit: nec etiam Judici cuivis inferiori, qui ullam testamenti Probationem, vel bonorum Administrationem alicui tam ex dicta inferiore Curia, quam ex Curia Prærogativæ sponte & consulto eandem petenti con-

cesserit. Proviso itidem, quòd siquem in itinere mori contingat, bona illa, quæ tunc temporis penes se habuerit, testamentum ipsius vel bonorum Administrationem Curis Prærogativarum nequaquam sub-jicient.

**93. Testamentorum probatio, juxta Bonorum Notabilium summam non comparente, Ordinariis vendicatur.**

Statuimus insuper & ordinamus, nequis Judex Prærogativæ Archiepiscopalis ad præmissorum aliquod quemlibet ex Officio citet, aut citari faciat, nisi eidem prius constiterit, defunctum tempore vitæ & mortis suæ bona vel catalla in aliqua alia Diocesi vel Diocesibus, vel etiam peculiari jurisdictione, infra eandem provinciam sita, quàm in qua faso cessit, ad summam quinque librarum ad minus habuisse. Nam qui minorem aliquam summam hoc casu habet, eundem *Bona Notabilia* non habere per præsentis decernimus, & declaramus. Proviso, quòd hæc clausula, in hac, & in præcedente Constitutione expressa ad illas Dioceses nullatenus extendatur, in quibus ex compositione vel consuetudine *Bona Notabilia* majore summa definiuntur. Quod siquis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Registrarius, aut Apparitor aliquem secus, quàm ut præmissum est, citaverit, aut citari vel moneri ad Curiam suam fecerit, eundem expensas parti sic vel citatæ monitæ refundere volumus, & acta ejusdem ipso jure vacua & pro nullis habenda pronunciamus. Quas expensas si vel Judex, vel Registrarius vel Apparitor taliter rependere detractaverit, ab executione officii sui, donec illud præstiterit, suspendetur.

**94. In Curias de Arcubus, & Audientiæ extra proprium territorium (nisi consentiente Episcopo Diocesano) nemo citandus.**

Neque Decanus de Arcubus, neque Officialis Consistorii Archiepiscopalis, neque Judex Audientiæ posthac nomine vel suo, vel Archiepiscopi Cantuariensis sive ex officio sive ad instantiam partis originaliter citabit, monebit, aut quoque modo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiscopi Diocesis, vel peculiare ejusdem jurisdictiones non inhabitat, ad comparandum coram ipsis vel ipsorum aliquo, super causa vel re quacunque ad cog-

nitiohem Ecclesiasticam pertinente, absque Diocesani sui licentia priùs impetrata (extra casus speciales in Statuto, Anno 23 Henr. 8. cap. 9. disertè exemptos, & reservatos.) Quod si quis dictorum Judicum contra fecerit, is pro singulis ejusmodi delictis ab officii sui exercitio per tres menses suspendetur.

95. *Duplices Querelæ, nisi justis gravaminis factâ fide, in Curia Archiepiscopi non concedendæ.*

Tametsi pristinæ Constitutiones Ecclesiæ Anglicanæ duorum mensium tempus Episcopis indulerint, infra quod de sufficientia & qualitate cujusque Ministri, qui ipsi presentatus esset, in Beneficium aliquod instituendus, inquirere & plenius informari posset: nos tamen, quibusdam incommodis occurrere volentes, spatium illud bimestre ad terminum viginti & octo dierum per præsentibus contrahimus, & abbreviamus. Cujus contractionis intuitu, statuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiscopi ad instantiam Ministri cujuscunque concedatur, nisi priùs jurejurando fidem fecerit, quòd præfatus terminus viginti & octo dierum ad minus effluxerit, ex quo dictam sui ipsius præsentationem Episcopo exhibuerit, & Episcopus se taliter præsentatum instituere recusaverit, vel nisi cautionem fide jussoriam sufficientem interposuerit, se assertionem illam veram esse legitime probaturum: sub pœnâ suspensionis semestris ab Officii sui exercitio singulis talem actionem sive Duplicem Querelam concedentibus, per Archiepiscopum *toties quoties* denuncianda: ac etiam nullitatis ad omnem juris effectum cujusque Duplicis Querelæ sic indebitè procuratæ. Proviso semper, quod infra Prædictum tempus viginti & octo dierum Episcopus alium nullatenus instituet, in præjudicium partis ita præsentatæ, idque sub pœna nullitatis.

96. *Inhibitiones in causis instantiæ absque Advocati subscriptione non concedendæ.*

Ut Episcoporum jurisdictiones illæ (quantum fieri potest) conserventur, ac ut hujus regni subditis meliùs consulatur, ne frivolis aut injustis litibus de cætero fatigentur, ordinatum & provisum est, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiscopi Cantuariensis ad instantiam partis emanabit, sine subscriptione Advocati



ibidem exercentis, id quod gratis & absque feodo aut salario ab eodem fiet; nisi fortè is qui causam consequutus fuerit, pro ipsius in eadem consilio, aliquod ei ultrò erogaverit. Pari ratione decretum sit, ne ad instantiam alicujus partis ulla emanet inhibitio ab Episcopo, aut ejus Cancellario contra Archidiaconum, vel quemvis alium Ecclesiastica jurisdictione utentem, absque Advocati (ut præfertur) subscriptione. Quòd si forsitan in Curia alicujus Episcopi nullus extiterit Advocatus, tunc subscriptio Procuratoris ibidem exercentis sufficiet.

97. *Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedendæ.*

Statutum insuper & decretum sit, ut nullo deinceps Inhibitio concedatur, per occasionem alicujus decreti Interlocutorii, aut in quacunque causa correctionis, nisi sub forma præcedente: & ulterius quòd ante emanationem istiusmodi Inhibitionis ipsa Appellatio, aut verum ejusdem exemplar (Juramento super ejusdem veritate præstito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & causâ gravaminis Judici prædicto ante Inhibitionem emissam summam possit constare. Porro quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in causa correctionis obtentam, Judici aut suo Deputato ostendet verum transcriptum sive copiam Actorum, unde se gravatum queritur, & à quibus Appellat; aut juramentum suscipiet, se diligentiam loco & tempore opportunis præstitisse pro eisdem comparandis, nec potuisse tamen à Registrario in partibus aut ejus Deputatis, oblato salario, eadem adipisci. Siquis verò Judex, aut Registrarius Inhibitionem quamlibet (sic ut præfertur) contra formam prædictam sigillari procuraverit, aut premiserit, ab executione Officii sui per tres menses suspendatur: sin verò Procurator aliquis, aut quivis alius de ipsius mandato contra tenorem præmissorum in aliquo deliquerit (Inhibitiones sive conficiendo, sive emittendo, præmissis non observatis) ab exercitio muneris sui prædicti per annum integrum, sine spe veniæ aut restitutionis, amoveatur.

98. *Inhibitiones schismaticis, nisi subscriptentibus, non concedendæ.*

Quoniam Legis auxilium frustra implorat, qui in legem committit; cautum sit, & provisum, ut sicubi Judex Ecclesiasticus adversus refrac-

tarios, factiosos, ac cæremoniarum contemptores, ob non servatos Ecclesiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter processerit; nullus Judex *ad quem* eorum Appellationes admittat, nisi pars Appellans (Appellationis protocollo dicto Judici per ipsum exhibito) in propria persona receperit, se omnes Ecclesiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præscriptam bona fide observaturum, ac etiam nisi tribus articulis superiùs à nobis specificatis subscriperit.

**99. *Intra gradus prohibitos matrimonium contractum, ipso jure nullum.***

Nemo matrimonium contrahat intra gradus Divino jure prohibitos, ac expressos in tabula quadam ex autoritate publica, Anno Domini 1563, edita; omniaque matrimonia taliter contracta, incesta & illegitima judicabuntur, & proinde (ut ab initio vacua, sive nulla) dissolventur, partesque ita conjunctæ per juris processum separabuntur. Tabulam autem prædictam in singulis Ecclesiis Parochianorum sumptibus) publicè proponi, atque affigi volumus.

**100. *Minores 21 annis absque parentum consensu matrimonium contrahere prohibiti.***

Nullis liberis (qui vicesimum primum ætatis suæ annum nondum compleverint) absque consensu parentum, aut (defunctis parentibus) tutorum sive gubernatorum suorum, conjugia sive sponsalia licebit contrahere.

**101. *Facultates pro Bannis matrimonialibus omittendis per quos, & quibus sint concedendæ.***

Nulla in posterum Facultas sive indulgentia, pro matrimonio absque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoslibet celebrando, per quamvis personam jurisdictionem Ecclesiasticam exercentem, vel privilegia ulla Ecclesiæ suæ nomine sibi vendicantem, nisi tantùm per eos, qui Episcopalem auctoritatem obtinent, vel per Commissarium ad Facultates, vel sede plena per Archiepiscopi, & Episcoporum Vicarios Generales, aut sede vacante per Custodes

spiritualitatis, vel Ordinarios Episcopalem jurisdictionem de jure exercentes; & non per alios concedetur; idque duntaxat illustris, ac claræ conditionis hominibus, suæ respectivè jurisdictioni subditis, interpositâ etiam idoneâ & sufficienti cautione.

*102. In facultatibus pro Bannorum omissione concedendis cautio interponenda, & sub quibus conditionibus.*

Dicta cautio conditiones hasce complectetur. Primò quod tempore ejusdem dispensationis concedendæ nullum existit impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitæ, quod dicto matrimonio occurrere, aut obstare possit. Secundò quòd nulla controversia, lis, seu querela mota sit vel pendeat in aliqua Curia coram ullo Judice Ecclesiastico super aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis persona. Tertio quòd parentum (modò sint in vivis) vel aliàs tutorum sive gubernatorum suorum expressum consensum hæc in parte obtinuerunt. Postremò quòd dictum matrimonium in Ecclesia Parochiali, vel Capella, ubi contrahentium alter commoratur, & non aliàs, idque publicè in facie Ecclesiæ inter horas octavam & duodecimam curabunt solennizari.

*103. Eædem conditiones ob majorem cautelam jurejurando suffultæ.*

Ut omnis deinceps fraus & dolus in obtinendis ejusmodi facultatibus evitetur; statuimus insuper & ordinamus, quòd ante obtentam facultatem pro matrimonio absque Bannis celebrando, Judici constabit de expresso consensu parentum, vel parentis (eorum altero defuncto) aut tutorum vel tutoris, per juramentum duorum fide dignorum testium, quorum unus vel Judici ipsi, vel alii cuipiam bonæ existimationis tum præsentem ac eidem etiam Judici cognito, pro tali innoscet. Et ulterius ut alter contrahentium juramentum subeat, se credere nullum legitimum impedimentum ratione præcontractus consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitæ obstare, nullamque litem aut controversiam in foro aliquo Ecclesiastico, motam esse, quo minùs dictum matrimonium, juxta tenorem ejusdem facultatis, ad effectum procedat.

104. *Parentum consensus viduis contrahentibus remissus.*

Quòd si uterque contrahentium in viduitate constitutus pro Bannis omittendis dispensationem petierit, tunc clausulam prædictam, per quam parentum consensus requiritur, licebit prætermitti, ita tamen ut Parochiæ, in quibus utraque pars commoratur, in dispensatione exprimantur, atque illa Parochia nominatim designetur, in qua ejusmodi matrimonium sit postea celebrandum. Siquis verò commissarius ad Facultates, Vic. Generalis, aut dictorum Ordinariorum aliquis in præmissis, aut quolibet præmissorum deliquerit, is pro singulis ejusmodi delictis ab executione Officii sui per spatium semestre submoveatur, & licentia sive indulgentia hujusmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac si omnino non fuisset concessa; partesque ejusdem virtute in Matrimonio conjunctæ penis illis subjacebunt, quæ in nuptias clandestinas sunt constitutæ.

105. *Pro conjugio dirimendo nuda partium confessio non audienda.*

Quoniam Matrimoniales causæ inter gravioresemper habitæ fuerint, & propterea majorem cautelam desiderent; siquando in judiciis veniant disceptandæ; præsertim cum Matrimonium in Ecclesia debite solennizatum, quovis nomine separari, vel nullum pronunciari postulatur; strictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii processibus circumspectè & deliberatè procedatur, ac quantum fieri poterit, rei veritas testium depositionibus aliisque probationibus legitimis eruatur, nec soli extra judiciali, aut judiciali & juratæ partium confessioni fides habeatur.

106. *Sententiæ divortii & separationis non nisi pro tribunali ferendæ.*

Nullæ in posterum Sententiæ vel separationis à thoro & mensa, vel nullitatis Matrimonii prætensi ferantur, nisi publicè, ac pro tribunali, & de scientia ac consensu vel Archiepiscopi infra Provinciam suam, vel Episcopi infra propriam Diocesin, Decani de Arcubus, Judicis Audientiæ Cantuariensis; aut Vicariorum Generalium, aliorumve Officialium Principalium, vel sede vacante custodum spiritualitatis, aut

aliorum Ordinariorum, quibus de jure competit, in suis respectivè jurisdictionibus, ac Curiis, atque inter suæ jurisdictionis subditos tantum.

*107. Separatis, eorum altero superstite, nova copula interdicta.*

In Sententiis, quando ad separationem *thori & mensæ* tantum interponuntur, monitio, & prohibitio in ipso contextu Sententiæ latæ fiet, ut à partibus ab invicem dissociatis castè vivatur, nec ad alias nuptias, alterutrâ vivente, convoletur. Denique quò postremum illud firmiùs observetur, Sententia separationis non antè pronunciabitur, quam qui eam postulabunt, idoneam cautionem interposuerint, se contradictam motionem & prohibitionem nihil commissuros.

*108. Sanctio in Judices contra præmissa delinquentes.*

Quòd si quis Judex Sententiam separationis, seu Divortii tulerit, & præmissa omnia non præstiterit, per annum integrum ab executione Officii sui per Archiepiscopum, vel Episcopum Diocesanum suspendetur. Et sententia separationis contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, ac si omninò lata non fuisset.

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De Curiis Ecclesiasticis ad Episcopos, & Archidiaconos spectantibus.

*109. Peccata & scandala notoria in Curiis Ecclesiasticis denuncianda.*

SIQUI per manifestum adulterium, stuprum, incestum, ebrietatem, jurandi consuetudinem, lenocinium, fœnerationem, vel aliam quamcunque vitæ turpitudinem aut nequitiam fratres suos offenderint; Ecclesiarum Œconomi, & Inquisitores, sive Assistentes in proximis præsentationibus suis ad Ordinarios omnium & singulorum ejusmodi delinquentium nomina fideliter deferent, ut legum severitate pro meritis possint castigari. Tales autem notorii delinquentes ad sacram Cœnam, donec mores in meliùs commutârint, nequaquam admittentur.

*110. Schismatici in Curiis detegendi.*

Si Œconomi Ecclesiarum, & Inquisitores sive Assistentes de aliquo infra suam Parochiam vel alibi resciverint, qui vel Verbo Dei legendo, aut syncerè prædicando, vel Constitutionum præsentium executioni obstare conabitur, vel etiam usurpatæ ulli & extraneæ potestati, hujus regni legibus jamdiu meritò repudiatae, atque abolitæ, favebit atque adhærebit; vel dogma aliquod Papisticum ac erroneum astruet, aut tæbitor; dicti Œconomi, & Inquisitores sive Assistentes Episcopo Diocesano, vel loci Ordinario eundem detegent, & indicabunt, ut pœnis & censuris per Ecclesiasticas sanctiones irrogatis coerceatur.

*111. Precum Divinarum perturbatores in Curiis detegendi.*

In omnibus Episcoporum & Archidiaconorum visitationibus, Œconomi, & Inquisitores sive Assistentes eorum omnium nomina verè & personaliter præsentabunt, qui inciviliter aut immodestè in Ecclesia se gesserint, vel intempestivâ campanarum pulsatione, obambulatione, garritu, aut alio quovis strepitu Concionatorem, vel Ministrum interpellaverint.

*112. Puberes in festo Paschatis non Communicantes in Curiis detegendi.*

Ecclesiarum Parochialium, & Capellarum Ministri, Œconomi, Inquisitores sive Assistentes quolibet anno infra quadraginta dies post festum Paschatis Episcopo, vel Cancellario suo exhibebunt nomina & cognomina omnium utriusque sexus de sua Parochia, qui majores sedecim annis ad sacrosanctam Communionem Paschate tùm præcedente non accesserint.

*113. Peccata notoria Ministris jus est denunciare, privatim confessa retere, nefas.*

Quoniam sæpenumerò contingit, Ecclesiæ Œconomos, & Inquisitores sive Assistentes aliosque è Laicis, quibus id officii, muneriæque incumbit, ut per admonitiones, reprehensiones, & delationes ad ordinarios peccatum & impietatem coerceant, partim præ timore potentiorum,

partim præ incuria, in hoc officio præstando remissiores esse quàm par est, si horum temporum licentiam consideremus : statuimus & ordinamus, ut licitum deinceps fit singulis Lectoribus ac Vicariis, aut (ipsis legitimè absentibus) eorum Curatis, & substitutis, cum Ecclesiæ (Economi & Assistantibus, reliquisque supra nominatis, in criminibus ad tempora inferiùs præstituta detegendis, operas suas conjungere; siquidem dicti Economi & Assistentes crimina & culpas enormes in suis Parochiis notorias deferre voluerint. Quòd si ii facere detrectaverint, tum licebit singulis Rectoribus & Vicariis, aut (illis ut supra absentibus) eorum Curatis ac substitutis, omnia ejusmodi crimina, de quibus dicti Officarii habent inquirere, aut alia, quæcunque ipsis (utpote quibus præcipua cura peccati infra suas Parochias coercendi incumbit) corrigenda videbuntur, temporibus constitutis, vel aliàs, ubi commodum judicaverint, ad Ordinarios suos deferre & præsentare. Proviso semper, quod si quis peccata sua occultiora alicui Ministro privatim confiteatur (conscientiam suam exonerando, quo ab illo spiritali consolationem, & levamen percipiat) eum hac nostra Constitutione nullatenùs teneri volumus; quin potius strictè illi præcipimus, ne ejusmodi aliquod crimen aut delictum fidei ac taciturnitati suæ taliter commissum cuivis personæ aliquando retegat, nisi sit ex eo genere criminum, quorum occultatio ex legibus hujus regni sit capitalis; qui contra fecerit, eo ipso irregularis esto.

#### 114. *Recusantes per Ministros in Curiis detegendi.*

Rectores, Vicarii, vel Curati omnes quolibet anno sollicitè inquirent quot Papistici Recusantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papisticæ religione tectiùs addicti (qui licet in Ecclesia se. præsentés sistant, Sacramenti tamen participes fieri recusant) infra suas respectivè Parochias commorentur, sive ut hospites, sive ut inquilini; eorumque omnium nomina vera (siquidem ea poterunt exquirere) vel aliàs, quæ pro tempore usurpant (debità semper inter absolutè & ex parte Recusantes distinctione servatà) in scriptum referent, eademque quatenùs nòrunt, creduntque sic distincta, & sua manu descripta ante festum Nativitatis Ordinariis suis fidelitè exhibebunt, idque sub pœna suspensionis per eosdem Ordinarios infligenda; atque sic deinceps singulis annis sequentibus, sub simili pœna ante festum S. Johannis Baptistæ: Insuper tenebuntur omnes Ordinarii

Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Ecclesiastica jurisdictione fungentes, quibus supra-dictæ detectiones exhibitæ fuerint, easdem infra mensem unum, postquam illas receperint, Episcopo suo respective tradere, sub pœna suspensionis semestris ab omni muneris sui executione, per Episcopum (quoties hac in parte defecerint) irrogandâ: qui & ipse easdem infra sex septimanas Archiepiscopo curabit offerri, per eundem infra alias sex septimanas, postquam ipse receperit, Regiæ Majestati præsentandas.

115. *Ne Ministris aut Œconomis fraudi fit criminorum detectio.*

Quam ad correctionem criminum & hominum criminorum Ecclesiarum Œconomi, Inquisitores, sive Assistentes, alique id genus Officarii Ecclesiastici jurejurando obstringantur, (quemadmodum & Ministri nostra monitione tenentur) tam ipsa crimina & culpas à dictis criminosis perpetratas, quæ etiam publicam famam de iisdem sparsam & disseminatam deferre, & præsentare; unde sæpe odium illis, & invidia, quandoque etiam molestia per dictos fontes eorumve amicos confiat: monemus & hortamur omnes Judices tam Ecclesiasticos, quam sæculares, quatenus tremendum summi Judicis tribunal respiciunt, & reverentur, ne admittant in suis Curiis ullam querelam, actionem, litis intemptionem aut prosecutionem contra ullos Ecclesiarum Œconomos, aut Inquisitores, sive Assistentes, aliosve Officiarios Ecclesiasticos, qui ejusmodi detectiones exhibuerint, nec contra Ministrum aliquem, quamcunque demum personam vel culpam tetulerit; quum omnes ejusmodi delationes ad impietatis audaciam cohibendam spectent, quumque tam ex regulis charitatis, quàm recti regiminis præsumendum sit, eos quicquid hac in re fecerint, non odii aut malevolentie causa, sed fidei suæ liberandæ conscientia fecisse.

116. *Œconomi ad binas tantum detegendi vices annuatim tenentur.*

Nullius Parochiæ Œconomi, vel Inquisitores, sive Assistentes, accusationes, aut detectiones suas cogentur Judici cuiquam Ecclesiastico præsentare sæpius, quàm singulis annis semel, in iis utique locis, ubi non consueverunt pluries exhiberi, aut bis in Diocesi vel loco quocun-



que (nisi in Episcopi visitatione.) Pro quibus Parochia cuiusque presentationibus Registrarius cujuslibet Curie, in qua exhibenda sunt, supra quatuor denarios in uno anno non recipiet, sub pœna mensuræ suspensionis à muneris sui exercitio pro singulis ejusmodi delictis. Proviso semper liberum fore cuique Ministro, Œconomis, & Assistentibus, quoties & quando videbitur (pro causarum conditione) delinquentes deferre & accusare, similiterque cuivis piè affecto, vel etiam Judici cuilibet Ecclesiastico, super notitiâ sibi facta de enormi aliquo crimine infra suam jurisdictionem perpetrato, Ministrum, Œconomos, aut Assistentes licebit admonere, quatenus gloriam Dei respiciunt; & correctionem peccati, ut tale crimen publicè delegant. (dum tamen justam ejus detegendi causam invenerint (ut ista ratio mature puniri ac corrigi possit. Proviso etiam, ut pro spontaneis hisce presentationibus nullum feodum aut salarium sub pœna prædicta recipiatur.

*117. Œconomi, bini detegendi vicibus debite perfuncti, non sunt de reliquo in Curiam vocandi.*

Nullus Ecclesiæ Œconomus, aut Inquisitor, sive Assistens ad comparandum coram Ecclesiastico Judice quocunque extra tempus vel tempora præstituta citabitur, quod delictum aliquod in sua Parochia commissum, & Ecclesiasticis censuris obnoxium alius temporibus deferre recusaverit; neque eorum quilibet post detectiones suas statis temporibus exhibitas, earum occasione deinceps in jus trahetur, nisi ex certis & manifestis indiciis constiterit, eum volentem & scientem omisisse detectionem notorii alicujus criminis aut criminum, quæ vel commissæ fuisse noverit, vel ignorare saltem non potuerit, publicâ famâ eadem laborare: vel nisi fortè justa causa emergerit, eosdem pro detectionum priorum explanatione in Curiam compellendi: quo casu (voluntariæ scilicet omissionis) Ordinarii contra eosdem taliter procedent, quemadmodum in causis spontanei perjurii in Curia Ecclesiasticis commissi, hactenus lege cautum & provisum est.

*118. Anni superioris Œconomi detectiones suas tenentur exhibere, priusquam rector electi munus suum adiant.*

Œconomi, & Inquisitores, vel Assistentes non prius Officio suo soluti deinceps intelliguntur, quam ipsorum successores juramentum suum

susceperint, id quod primâ post festum Paschatis septimanâ, vel aliquâ statim sequente (pro arbitrio Ordinarii) fieri volumus. Quod tempus dicto juramento assignatum, alterum semper erit ex duobus illis anni cujusque temporibus, in quibus omnium Parochiarum Ministri, Œconomi, & Assistentes suis respective Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximas præsentationes in suis Parochiis admissa esse comperint. Quod officium prædicti Œconomi perficient, antequam recens electi Œconomi & Assistentes juramentum suum præstent, neque illis ullatenus permittetur, dictas præteritorum criminum detectiones in novitios hosce rejicere, qui munus suum vix dum ingressi, eorundem ignari esse præsumuntur; sub pœna sanctionum, in eos constitutarum, qui conscientias & juramenta sua ad hunc modum audebunt eludere.

119. *Detectionum schedulæ fide bona, non perfunctoriè  
& pro forma conficiendæ.*

Quo meliùs illis incommodis occurratur, quæ ex detectionum schedulis sive billis (quas vocant properè) & festinanter confectis (in ipsis videlicet diebus Visitationum, & Synodorum) hactenùs constat evenisse: statutum est & decretum, ut quilibet Cancellarius, Archidiaconus, Commissarius, Officialis, alique jus dicentes Ecclesiasticum, ad tempus Œconomorum juramento præstando consuetum, itemque Archiepiscopus & Episcopi omnes, quoties visitationes suas indicunt, Parochiarum omnium Œconomis, & Inquisitoribus, sive Assistentibus, aut eorum aliquibus tradant aut tradi curent Libros Articulorum de quibus eosdem velint detectiones suas anno insequente ad stata tempora exhibendas instituere: in quo item Libro apponetur forma juramenti, quo statim ante singulas ejusmodi præsentationes sint onerandi: ut spatio sufficienti dato ad examinandam, & perpendendam tum juramenti sui qualitatem; tum etiam Articulorum, quibus ipsorum detectiones niti debeant, deliberatè & cum fide easdem domi suæ formare possint, ad conscientias suas, juris jurandi religione jam obstrictas, (uti probos & pios decet) liberandus.

120. *Nequa Citatio, nisi expressis citandorum nominibus,  
& Curiis emittatur.*

Nullus Episcopus, Cancellarius, Archidiaconus, Officialis aut alius

quilibet Judex Ecclesiasticus Citationes ullas generales (quæ vulgo *Quorum nomina* dicuntur) ex Curia sua emanare patietur : nisi partium citandarum nomina per Registrarium, vel ejus deputatum disertè sub eisdem exprimantur; eademque citationes (cum nominibus sic inscriptis) Judicis vel ejus Surrogati subscriptione & sigillo munitæ exeant.

121. *Nequis in pluribus Curiis super eodem crimine cogatur respondere.*

In partibus iis, ubi Episcopus & Archidiaconus sive ex præscriptione sive ex compositione ad diversa unius & ejusdem anni tempora visitationes suas obire consueverunt : ne Majestatis suæ subditi in pluribus Curiis Ecclesiasticis super uno & eodem crimine (non sine gravi ipsorum molestia) postulentur, statuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum mensem, post peractam eo anno visitationem, & præsentationes acceptas, Episcopum vel ejus Cancellarium sub sua manu & sigillo instruat ac informet, de nominibus & delictis eorum omnium, qui in visitatione sua fuerint detecti & præsentati, quo is super ulla causa, aut crimine ad Archidiaconum prius delata aliquem convenire deinceps absteineant. Pari ratione decernimus, ut Cancellarius, infra idem tempus post finitam Episcopi visitationem, & detectiones receptas, eorum solum nomina & delicta, quos in proxima ipsius visitatione præsentari contigerit, sua subscriptione & sigillo verificata, ad Archidiaconum, vel ejus officialem (in prædictum finem) transmittat. Quod si dicti Officiaarii vel se invicem (sicut præfertur) instituere ac informare omiserint, vel post factam ejusmodi informationem, personas aut culpas in aliena visitatione detectas & præsentatas, attigerint, tunc eorum quilibet sic delinquens ab omni jurisdictionis suæ exercitio per Episcopum Diœcesanum eatenus suspendetur, donec expensas omnes per hanc molestiam susceptas personæ gravatæ restituerit.

122. *Sententiæ pro Ministris à Beneficio vel Officio removendis, non nisi per Episcopum pronunciandæ.*

Quotiescunque in Curia aliqua Ecclesiastica, ad quemlibet hujus Provinciæ Episcopum spectante, contra Ministrum accusatio instituitur, Cancellarius, Commissarius, Officialis, vel quivis alius Ecclesiasticam

jurisdictionem obtineas (cujus intererit) causam omnem per processus, aliasque vias & modos adversus eum expediet, ejusque in non comparendo contumaciam primo suspensionis, eandem vero continuatam excommunicationis poena ulciatur. Sin autem debite comparens legitimo juris processui se submitterit, tunc, ubi causæ maturitas Sententiam postulârit, si fortè delicti meritum vel deprivationem, vel depositionem à sacris ordinibus ex decreto juris exigit; nullam ejusmodi sententiam per quamlibet personam pronunciari volumus præterquam per Episcopum, adhibitis ipsius Cancellario, & Decano (si commodè id fieri potest) & aliquod Præbendariis, si prope Ecclesiam Cathedralē dicta Curia teneatur, vel Archidiacono (modò ejus facultas detur) aliisque duobus ad minus gravibus Ministris, ac eisdem Concionatoribus, per Episcopum advocandis, quando Curiam aliis in locis haberi contigerit.

**123. *Actus judiciales non nisi publica, & authentica manu expediendi.***

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet Ecclesiasticam jurisdictionem exercens, actum aliquod judiciale expediet, sive Cententiosæ, sive voluntariæ Jurisdictionis, nisi adhibito Ordinario ejusdem Curie Registrario, vel ejus legitimo deputato; aut si is vel ii nolint aut nequeant interesse, tùm aliis personis authenticis, quæ eadem acta conscribant aut expediant, sub poena suspensionis ipso facto subeundæ.

**124. *Curiarum sigilla, unica.***

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet jurisdictione utens Ecclesiastica, plura quàm unum duntaxat sigillum citra Episcopi consensum habebit, pro omnibus, quæcunque in ipsius Officium inciderint, sigillandis. Quod quidem sigillum custodietur semper aut penes ipsum, aut penes illius substitutum legitimum ejus vice jus dicentem, nec non infra ipsius jurisdictionem, vel saltem in urbe aut oppido ejusdem Comitatus principali commorantem, Hoc sigillum titulum ejus Jurisdictionis continebit, quam quique prædictorum Judicum, aut deputatorum exercet.

125. *Curiarum sedes opportuna.*

Omnes Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Judices Ecclesiastici Curias suas (de mandato vel consensu Episcopi Diocesani) in talibus locis instituent, qui ad eos, quos in eisdem comparere oportet, excipiendos idonei, & ad laborem itineris mitiendum maxime commodi videbuntur. Similiter etiam Curias suas intra horas competentes inchoabunt, ac dissolvent, ita ut quisque (quantum fieri potest) maturè & tempestivè domum suam possit repetere.

126. *Curie inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.*

Cum Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, atque Ecclesiastica jurisdictione fungentes, omnium infra suas respectivè jurisdictiones defunctorum testamenta probandi immunitatem sibi vendicent, neque tamen cognitos ullos aut certos habeant Registrarios, vel locum publicum Registorum suorum tutæ custodiæ deputatum: unde sæpius evenit, testamenta, jura, & legata quamplurima per dictorum Judicum mortem, aut mutationem perire ac interire, in maximum subditorum præjudicium ac dispendium: statuimus & ordinamus, ut singuli peculiarem ejusmodi jurisdictionem possidentes ac exercentes semel quotannis referant in publicum Archivum Episcopi Diocesani vel Decani & Capituli, infra cujus ditionem peculiares illæ jurisdictiones extiterint, omnia testamenta originalia per ipsos infra peculiares suas jurisdictiones respectivè eo anno probata: vel verum saltem eorundem exemplar per dictum Judicem peculiarem ejusque Notarium examinatum subscriptum, & consignatum. Quod si quis Judicum prædictorum in eo deliquerit, is per Episcopum Diocesenum, vel Decanum & Capitulum, ad quos illa Jurisdictio respectivè pertinebit, omni peculiaris jurisdictionis exercitio eousque privabitur, quoad hac nostram Constitutionem debitè adimpleverit.

## De Judicibus Ecclesiasticis.

127. *Judicum Ecclesiasticorum qualitas.*

NULLUS in posterum ad Officium Cancellarii, Commissarii, aut Officialis, admittetur, ad jurisdictionem quamlibet Ecclesiasticam exercendam, nisi qui vicesimum sextum ad minus ætatis suæ annum compleverit, & qui in Jure Civili & Canonico eruditus existat, sitque ad minimum Magister Artium, aut in Jure Baccalaureus, ac in praxi & causis forensibus laudabiliter exercitatus, necnon rectè affectus, & religioni studiosè deditus, de cujus vita & moribus nullus sinister sermo audiatur: ac insuper nisi priusquam talis cujusque Officii functionem, aut exercitium adeat, in supremam Regis auctoritatem in causis Ecclesiasticis coram Episcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo, Anno 1562, communiter conclusos subscriptione sua comprobaverit; & etiam juratus receperit se integrè & ex æquo (pro capta suo) jus redditurum, absque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac subscriptionis per Registrarium tùm præsentem actum conscribetur. Haud secus omnes Cancellarii, Commissarii, Officiales, Registrarii, aliique quotquot jurisdictionis, sive ministerii Ecclesiastici locum aliquem in præsentem possident, aut exercent, citra festum Navitatis proximè venturum, coram Archiepiscopo, aut Episcopo, vel etiam in aperta Curia sub quo, & in qua muneribus suis funguntur, eadem juramenta subire, & (prout superius dictum est) subscribere tenebuntur. Quòd si facere recusaverint, à munerum suorum executione eousque suspendentur, quoad juramenta præmissa, & subscriptionem, ut suprà, præstiterint,

128. *Qualitas Deputandorum.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quicumque Ecclesiastica jurisdictione præditus, aliquem ad Curiam sui absentis locò tenendam quovis tempore deputabit, nisi qui gravis Minister fuerit, idemque graduatus; vel pro Concionatore publico legitimè receptus, ac prope ejusmodi Consistoria Beneficiatus; vel qui in Legibus Baccalaureus, aut in Artibus Magister ad

minimum extiterit, ac in jure Civili & Canonico scientiam habuerit competentem, & de veræ religionis studio, sobrioque ac honesto vitæ cultu fuerit commendatus; sub pœna suspensionis ab executione officiorum pro singulis delictis spatio trium mensium *toties quoties*. Deputatus verò qui prædictarum qualitaturn expers, audebit tamen Judicis vices in Curiis tenendis (ut suprâ) usurpare, simili prorsus censuræ (modo & formâ præmissis) subjacebit.

### De Procuratoribus.

**129. *Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.***

NULLUS deinceps in aliqua causa Procurabit, nisi ab ipso litigante apud acta Curie fuerit constitutus, vel in ipso litis ingressu illius vero & sufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo sigillo munitur, approbatione item, aut saltem ratihabitione constituentis eodem accedente. Ejusmodi verò procuratoria omnia quamprimùm confici volumus, & à Procuratoribus exhiberi, ac in publicis ejusdem Curie scriniis per Registrarium salva custodiri. Qui ex Registrariis vel Procuratoribus secùs in istorum aliquo fecerit, bimestri suspensione ab exercitio Officii sui, absque omne spe relaxationis, aut restitutionis, ferietur.

**130. *Procuratores, sine Advocati alicujus consilio, causas retinere prohibiti.***

Ad minuendas & consopriendas lites, ac litigantium querelas tollendas, quæ Procuratorum incuriâ ac negligentia, vel etiam inscitia multoties causâ cadunt; necnon ad incrementum bonarum literarum, jurisque Civilis & Canonici propagationem: juxta laudabiles consuetudines in Curiis Archiepiscopi Cantuariensis hactenus observatas, statuimus & ordinamus, ut nullus Procurator ibidem exercens absque Advocati alicujus consilio quamlibet causam suscipiat, ac per duos dies juridicos retineat, sub pœna suspensionis annuæ ab Officii sui

executione; nec Judici potestas erit, absque expresso Archiepiscopi mandato & autoritate, hujus pœnæ gratiam ullatenus faciendi.

131. *Procuratores, inconsulto Advocato, in causa concludere prohibiti.*

Non admittet aliquis Judex in Curia Archiepiscopi prædictis libellum, aut aliam quamlibet materiam, sine consilio & subscriptione alicujus Advocati ad exercendum ibidem admissi: neque verò Procuratoribus licebit, in causa concludere, nisi de notitia Advocati in eâdem causa adhibiti, & salariati. Siquis vero Procurator contrâ fecerit, aut fieri procuraverit; vel etiam Advocatum quocunque prætextu suo fraudaverit stipendio aut salario, vel in Advocato consulendo, quid in causa fieri expediat, negligentior fuerit; eidem suspensionem semestrem à muneris sui executione, sine spe veniæ interim consequendæ, decernimus.

132. *Procuratorium in causis testamentariis juramentum prohibitum.*

Cum in testamentorum probationibus, administrationumque bonorum ab intestato decedentium petitionibus, juramentum per Procuratores Curiam in animam constituentis præstitum multis patere incommodis sit perspectum; cautum deinceps esse volumus, ut quilibet Executor, vel bonorum defuncti administrationem petens, Judicem in hac parte Ordinarium, vel ejus Surrogatum personaliter adeat, & juramentum usitatum per se & non per Procuratorem aliquem præstet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia causa legitima impeditus in propria persona Judicem adire nequeat; permittimus, ut (fide super impedimenti veritate per excusatorem fide dignum prius facta) Judex gravi alicui viro Ecclesiastico partis habitationi vicino Commissionem concedat, per quem juramentum usitatum dicto Executori vel Administrationem petenti, vice sua ministrandi eidem viro Ecclesiastico potestatem tradat, eumque roget, ut quid in præmissis fecerit, per nuncium fidelem se postea certiore reddat. Proviso semper, quod nullus Judex, vel Registrarius, pro ejusmodi Commissionem scribenda, concipienda, aut sigillanda, ultra summam sex solidorum &



octo denariorum quoquo modo accipiet, cujus dimidium Judici, & dimidium ejusdem Curie Registrario cedit.

133. *Procuratorum vox importunior in Curiis, cohibita.*

Quoniam experientia compertum est, Procuratorum vociferationes, & clamores in Curiis Archiepiscopi non modò Judicibus & Advocatis molestiam & offensionem parere; sed & astantibus causam contemptus & calumniæ adversus Curiam ipsam præbere; quo melius dignitati Judicis consulatur, causæque facilius & commodius tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curiis prædictis præcipuè in id intendant, ut juxta consilium Advocatorum acta per Registrarium bonâ fide conscribantur, ut ab omni strepitu, & verborum contentione abstineant, & modeste se gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinùs conticescant, sub pœna silentii imponendi per duos terminos inde sequentes. Et si eorum aliquis pluries deliquerit, neque debitâ interpositâ admonitione se emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

De Registrariis.

134. *Registrariorum excessus coerciti.*

SQUIS Registrarius vel ipsius assignatus, aut Deputatus qualiscunque certificatoria receperit sine consensu Judicis, quem pro tribunali sedere contigerit; vel sponte omiserit præconizari facere quemlibet citatum aut assignatum ad comparandum die aliquo juridico; aut testes in diem à Judice præstitutum examinandos indebitè distulerit; aut judiciali & legitimæ monitioni Judicis non paruerit; aut si neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios speciales emittenda transcribere; aut non curaverit testamenta omnia infra tempus idoneum in Registrum conscribi; vel siquid falsum & ex se commentum, ac non per Judicem pronunciatum, tanquàm Judicis decretum in acta retulerit; aut in transmissione processuum ad Judicem ad quem aliquid falsi inseruerit,

aut quicquam sive dolo malo, sive latâ negligentia omiserit; aut munera in favorem alterutrius partis in causis instantiæ, vel promotis ex officio acceperit; aut alterutri partium litigantium à consiliis directè, vel indirectè fuerit; aut in executione Officii sui aliud malitiosè aut subdolè fecerit, unde Judex Ecclesiasticus aut ejus jurisdictio possit infamari: volumus & ordinamus eundem Registrarium aut ejus Assignatum & Deputatum in præmissis, aut eorum aliquo delinquentem à suo munere ac Officio per unum, duo, tres, aut plures menses (pro delicti ratione) per Episcopum Diocesanum suspendi; publicumque aliquem Notorium per Episcopum deputari, qui (durante ejusmodi pœnâ) omnia dicti Registrarii Officium contingentia exequatur.

135. *Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.*

Nullus Episcopus, Suffraganeus, Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius Ecclesiasticam jurisdictionem quamcunque exercens, nec ullus cujuslibet Curiae Ecclesiasticæ Registrarius, vel administer quicunque dictis Officiariis vel Curiis subserviens, pro qualibet causâ in illorum Curiis promotâ alia aut majora feoda sive salaria deinceps recipiet, quàm ea quæ, anno 1597. Reverendissimo patri D. Joanni nuper Cantuariensi Archiepiscopo certificata, & ab eodem rata sunt, & approbata. Quòd siquis Judex aut Registrarius, vel eorum Minister aliquis contrà fecerit, pro singulis ejusmodi delictis per sex menses Officii sui exercitio privabitur. Proviso semper, quòd si dubium aliquod de talium feodorum, aut eorum cujuslibet certa summa oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiscopum Cantuariensem pro tempore existentem sub manu suæ subscriptione erunt approbata, nisi Statuta hujus regni hactenus edita in particulari aliquo casu alia expressè præstituerint. Proviso etiam, quòd nihil salarii aut pecuniæ recipietur, vel per Archiepiscopum, vel per Episcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in sacros Ordines suscipiendo: nec quod aliqua persona vel personæ eisdem Archiepiscopo, Episcopo, vel Suffragano subservientes, pro membrana, scriptione, cera, sigillatione, vel alia quavis causa hoc negotium contingente, supra decem solidos percipient, sub pœnis hac in parte lege constitutis.

136. *Statarius Feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.*

Statuimus porro & ordinamus, ut cujusque Judicis Ecclesiastici Registrarius tabulas binas, in quibus certæ singulorum feodorum summæ separatim exprimentur, publicè figi curet & proponi; unam in Consistorio, vel loco consueto, ubi dicta Curia teneri solet; alteram in suo Archivo; utramque in loco ita congruo, ut quilibet (cujus intererit) ejusdem inspiciendæ, & legendæ, vel etiam transcribendæ liberam habeat facultatem; quod ante Festum Nativitatis proximè futurum perfici volumus. Quod si quis Registrarius dictas tabulas juxta tenorem præmissorum publicè figendas non curaverit, ab executione Officii sui eousque suspendetur, quoad præmissa (modo & forma specificatis) perfecit; easque tabulas semel fixas siquando vel auferet, vel (in fraudem hujus Constitutionis) ex loco, in quo primùm positæ erant, removeri, vel quovis pacto occultari patietur: tunc pro singulis ejusmodi delictis ab exercitio muneris sui per semestre spatium suspendetur.

137. *Feoda pro ordinum literis, aliisque licentiis Episcopo exhibendis, tantùm dimidia (præterquam in prima Episcopi visitatione) persolvenda.*

Cum non minima sit Visitationis causa & effectus, ut Episcopus, Archidiaconus, aut alius Visitans de statu, sufficientia, & facultatibus Cleri, & aliorum visitandorum perfectionem aliquem notitiam consequantur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludimagister, & alius quicumque licentiatas literas Ordinum, Institutionis, & Inductionis, itemque Dispensationes, Licentias, & Facultates suas quascunque in Visitatione prima illius Episcopi, vel in proxima post ejus admissionem exhibeat, per dictum Visitantem approbandas, (aut si justa fuerit causa) rejiciendas; & si approbatæ fuerint, per Registrarium (uti moris est) consignandas; quodque feoda in Visitationibus (intuitu præmissorum) consueta solvi, semel duntaxat tempore alicujus Episcopi integra persolvantur; in reliquis verò ejusdem Visitationibus, quamdiu in ea sede permanserit, dictorum feodorum dimidium tantùm exigatur.

**JOB, Chap. XIII., v. I.**

**"Lo, mine eye hath seen all this, mine ear hath heard and understood it."**

Not analyzed

CONSTITUTIONES  
SIVE  
CANONES ECCLESIASTICI,  
PER EPISCOPUM  
LONDINENSEM,

Præsidem Synodi pro CANTUARIENSI Provincia, ac reliquos Episcopos, & Clerum ejusdem Provinciæ ex Regia Authoritate tractati, & conclusi.

In ipsorum Synodo inchoata Londini, Anno salutis millesimo, sexcentesimo tertio, regnique Serenissimi Principis, Clementissimi Domini nostri *JACOBI* Dei gratia *Angliæ, Franciæ, & Hiberniæ* Regis primo, & *Scotiæ* tricesimo septimo.

Ab eadem Regia Majestate deinceps approbati, rati, habiti, ac confirmati, ejusdemque Authoritate sub magno Sigillo Angliæ promulgati, per utramque Provinciam tam Cantuariensem quàm Eboracensem diligenter observandi.

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LONDINI,  
Excudebat *Johannes Norton*, Serenissimæ Regiæ Majestatis in Latinis, Græcis, & Hebraicis Typographus. Anno 1604.

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# CONSTITUTIONUM

## *Capita & Contenta.*

### *De Ecclesia Anglicana.*

- 1 Suprema in Ecclesiam Anglicanam autoritas Regi Majestati asserenda.
- 2 Regii in Ecclesiam Anglicanam primatus Impugnatores coerciti.
- 3 Ecclesia Anglicana, Orthodoxa.
- 4 Divini cultus ratio in Ecclesia Anglicana stabilita, pia & Orthodoxa.
- 5 Doctrinae Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.
- 6 Cereemoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.
- 7 Ecclesiae Anglicanae administratio, Verbo Divino consona.
- 8 Cleri ordinandi ratio in Ecclesia Anglicana, Verbo Divino consona.
- 9 Authores schismatis ac dissidii ab Ecclesiae Anglicanae communionis coerciti.
- 10 Schismaticorum in Ecclesia Anglicana fautores coerciti.
- 11 Conventiculorum in Ecclesia Anglicana propugnatores coerciti.
- 12 Ordinationum in conventiculis conditarum propugnatores coerciti.

### *De Liturgia publica, & Sacramentorum administratione.*

- 13 Liturgia publica, & reliqua pietatis exercitia diebus sacris celebranda.
- 14 Liturgiae publicae praescriptus Canon diebus sacris observandus.
- 15 Litania diebus Mercurii & Veneris recitanda.
- 16 Liturgiae publicae praescriptus Canon in Academiis observandus.
- 17 Inter Liturgiae publicae celebrationem Saperpellicea, & Epomides in Academiis adhibendae.
- 18 Inter Liturgiae publicae celebrationem reverentia solennis adhibenda.
- 19 Inter Liturgiae publicae celebrationem otiosi ab Ecclesiae ambitu repellendi.

- 20 Papis & vinum in sacræ Cœnæ usum paranda.
- 21 Cœnæ trina perceptio quotannis indicta.
- 22 Cœnæ administrationem solennis indictio præire jussa.
- 23 Cœnæ usus frequentior Academicis indictus, & Cœna utentibus genuum flexio injuncta.
- 24 Cœnæ in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.
- 25 Vestis lintæ & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus injunctus.
- 26 Notorii peccati consuetudine infames à sacra Cœna repellendi.
- 27 Schismatici à Cœnæ communione arcendi.
- 28 Extranei à Cœnæ communione repellendi.
- 29 Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.
- 30 Crucis in Baptismo cæremonia explicata.

*De Ministris, eorumque ordinatione & functione.*

- 31 Jejunia Quatuor Temporum Ministrorum ordinationi decreta.
- 32 Utrumque ordinem eodem die non conferendum.
- 33 Neminem sine certo titulo ordinandum.
- 34 Certæ conditiones in ordinandis requisitæ.
- 35 Neminem, nisi prævio solenni examine, ordinandum.
- 36 Neminem, nisi prævia trium Articulorum subscriptione, ordipandum.
- 37 Ordinatis, diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.
- 38 Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.
- 39 Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.
- 40 Instituendi in Beneficia Simonie suspicionem solenni jurejurando jussi avertere.
- 41 Beneficiorum pluralitas parcius dispensanda, ac de dispensatorum residentia cavendum.
- 42 Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.
- 43 Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sæculam concionandi diligentiam tenentur.

- 44 Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.
- 45 Beneficiati concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.
- 46 Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.
- 47 Beneficiati, à beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.
- 48 Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.
- 49 Ministri ad concionandum, non admissis glossæ & paraphrases in publica scripturarum lectione interdictæ.
- 50 Concionatores adventitii absque legitima missione ad concionandum non admittendi.
- 51 Advenæ Concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.
- 52 Concionatorum advenarum nomina in librum referenda.
- 53 Concionatorum mutuis oppositionibus pulpita non patebunt.
- 54 Concionatores schismatici licentiis suis mulctati.
- 55 Precationis formula, à concionatoribus in concionum suarum ingressu imitanda.
- 56 Ministris merè concionatoribus precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.
- 57 A Ministris non concionatoribus Sacramenta efficaciter administrari.
- 58 Ministris sacra peragentibus linteæ vestis, & Epomidum usus injunctus.
- 59 Catechizandi diligentia Ministris injuncta.
- 60 Confirmationis solennitas in trienniali Episcoporum visitatione celebranda.
- 61 Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.
- 62 Ministri sine & bannis rite indictis, vel legitimè dispensatis matrimonium celebrare prohibiti.
- 63 Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima matrimonium celebrare prohibiti.
- 64 Feriæ à Ministris solenniter indicendæ.
- 65 Recusantes & Excommunicati à Ministris solenniter denunciandi.
- 66 Recusantium conversio à Ministris sedulò elaboranda.



# A R T I C U L I

DE QUIBUS IN

SYNODO LONDINENSI,

*Anno Dom. M. D. LII.*

Ad tollendam opinionum dissensionem & consensum  
veræ religionis firmandum,

INTER

# E P I S C O P O S

Et alios Eruditos Viros convenerat.

REGIA Authoritate in lucem Editi.

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Excusum Londini, apud Reginaldum Wolfum, Regiæ Majestatis in Latinis  
Typographum, Anno Dom. 1553.

### *De fide in Sacrosanctam Trinitatem.*



NUS est vivus & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immense potentie, sapientie, ac bonitatis, creator & conservator omnium, tum visibilium tum invisibilium. Et in unitate hujus divinæ nature tres sunt personæ, ejusdem essentie, potentie, ac eternitatis, Pater, Filius, & Spiritus Sanctus.

### *Verbum Dei, verum hominem esse factum.*

Filius qui est verbum patris, in utero beatæ Virginis, ex illius substantiâ naturam humanam assumpsit, ita ut duæ nature, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus & sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

### *De descensu Christi ad Inferos.*

Quemadmodum *Christus* pro nobis mortuus est & sepultus, ita est etiam credendus ad inferos descendisse. Nam corpus usque ad resurrectionem in sepulchro jacet, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

### *Resurrectio Christi.*

*Christus* vere à mortuis resurrexit, suamque corpus cum carne, ossibus, omnibusque ad integritatem humanæ nature pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad judicandos homines revertatur.

### *Divinæ Scripturæ doctrina sufficit ad salutem.*

Scriptura sacra continet omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea non legitur neque inde probari potest, licet interdum

à fidelibus, ut pium & conducibile ad ordinem & decorem admittatur, attamen à quoquam non exigendum est ut tanquam articulus fidei credatur, & ad salutis necessitatem requiri putetur.

*Vetus Testamentum non est rejectendum.*

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quando quidem tam in veteri quàm in novo per Christum qui unicus est Mediator Dei & hominum, Deus & homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse confingunt.

*Symbola tria.*

Symbola tria, Nicenum, Athanasii, & quod vulgo Apostolicum appellatur, omnino recipienda sunt. Nam firmissimis divinarum Scripturarum testimoniis probari possunt.

*Peccatum Originale.*

Peccatum originis non est (ut fabulantur Pelagiani, & hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali justitia quam longissime distet, ad malum sua natura propendeat & caro semper adversus spiritum concupiscat: unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis græcè *φρόνημα σαρκός*, quod alii sapientiam, alii sensum, alii affectum, alii studium vocant, legi Dei non subijcitur. Et quanquam renatis & credentibus nulla propter Christum est condemnatio, peccati tamen in seipso rationem habere concupiscentiam fatetur Apostolus.

*De libero arbitrio.*

Abeque gratia Dei, quæ per Christum est, nos preveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint & accepta, nihil valeamus.

*De gratia.*

Gratia Christi, seu spiritus sanctus qui per eundem datur; cor lapideum aufert, & dat cor carneum, atque licet ex nolentibus quæ recta sunt volentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hæc de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

*De Hominis justificatione.*

Justificatio ex sola fide *Jesu Christi*, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

*Opera ante justificationem.*

Opera quæ fiunt ante gratiam Christi, & Spiritus ejus, afflatum, cum ex fide *Jesu Christi* non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merenter: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

*Opera Supererogationis.*

Opera quæ Supererogationis appellant, non possunt sine arrogantia & impietate prædicari, nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, *Cum feceritis omnia quæcunque præcepta sunt vobis, dicite: Servi inutiles sumus.*

*Nemo præter Christum est sine peccato.*

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factum tolleret: & peccatum (ut inquit Joannes) in eo non erat. Sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes, & si dixerimus quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

*De peccato in spiritum sanctum.*

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis à baptismo in peccata, locus penitentiae non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus poenitentiae locum denegant.

*Blasphemia in Spiritum Sanctum.*

Blasphemia in Spiritum Sanctum, est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & ob firmatione animi, convitiis insectatur, & hostiliter insequitur. Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt sceleri. Unde peccati hoc genus Irremissibile à Domino appellatur, & affirmatur.

*De Prædestinatione & Electione.*

Prædestinatio ad vitam est æternum Dei propositum, quo ante jacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere: unde qui tam præclaro Dei beneficio sunt donati, illi, spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, Justificantur gratis, adoptantur in filios, unigeniti Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio dulcis, suavis, & ineffabilis consolationis plena est vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia & superna rapientem, tum quia fidem nostram de æterna salute consequendi per Christum, plurimum stabilis atque confirmat; tum quia amorẽ nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos per-

petuo versari prædestinationis Dei sententiam perniciosissimum est præcipitum, unde illos diabolus pertrudit vel in desperationem, vel in æque perniciosam imparissimam vitam securitatem. Deinde licet prædestinationis decreta sunt nobis ignota, promissiones tamen divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt : & Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus deserte revelatam.

*Tantum in nomine Christi speranda est æterna salus.*

Sunt & illi anathematizandi qui dicere audent, unumquemque in lege aut secta quam profitetur esse servandum, modò juxta illam & lumen naturæ accaratè vixerit : cum sacræ literæ tantum Jesu Christi nomen prædicent in quo salvos fieri homines oporteat.

*Omnes obligantur ad Moralia legis præcepta servanda.*

Lex à Deo data per Mosem, licet quoad ad Cæremonias & ritus Christianos non astringat, neque civilia ejus præcepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Christianus est solutus : quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, & spiritum perpetuò jactant, à quo sibi quæ prædicant suggeri asserunt, quanquam cum Sacris literis aptissime pugnent.

*De Ecclesia.*

Ecclesia Christi visibilis est cœtus fidelium, in quo verbum Dei perum prædicatur, & Sacramenta quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina, & Antiochena, ita & erravit Ecclesia Romana, non solum quoad agenda & cæremoniaram ritus, verum in his etiam quæ credenda sunt.

*De Ecclesiæ Autoritate.*

Ecclesiæ non licet quicquam instituere, quod verbo Dei Scripto adversetur : neque unum Scripturæ locum sic exponere potest, ut alteri contradicat : quare licet Ecclesia sit divinorum librorum testis & con-

servatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

### *De autoritate Conciliorum Generalium.*

Generalia Concilia sine jussu & voluntate Principum congregari non possunt : & ubi convenerint, quia ex hominibus constat qui non omnes spiritu & verbis Dei reguntur, & errare possunt & interdum errârunt, etiam in his quæ ad normam pietatis pertinent : ideo quæ ab illis constituantur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possunt è sacris literis esse desumpta.

### *De Purgatorio.*

Scholasticorum doctrina de Purgatorio, de Indulgentiis, de Veneratione & adoratione tum imaginum tum Reliquiarum, nec non de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innititur, imo Verbo Dei perniciose contradicit.

### *Nemo in Ecclesia ministret nisi vocatus.*

Non licet cuicumque annuere sibi munus publicæ prædicandi, aut administrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obseque legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministrorum atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint & asciti in hoc opus.

### *Agendum est in Ecclesia lingua quæ sit populo nota.*

Decentissimum est & Verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

### *De Sacramentis.*

Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus & Cœna Domini.

Sacramenta non instituta sunt à Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur : & in his duntaxat qui digni per-

ciunt, salutare habent effectum, idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est & sacris literis ignota, sic parit sensum minime pium, sed admodum superstitiosum: qui vero indigne percipiunt damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Sacramenta per Verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

*Ministrorum malitia, non tollit efficaciam institutionum divinarum.*

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi & Sacramentorum administrationi præsent, tamen cum non suo sed Christi nomine agant, ejusque mandato & autoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite sibi oblata percipiunt, quæ propter institutionem Christi & promissionem efficacia sunt, licet per malos administrantur. Ad Ecclesiæ tamen disciplinam pertinet, ut in eos inquiratur, accusenturque ab iis, qui eorum flagitia noverint, atque tandem justo convicti judicio, deponantur.

*De Baptismo.*

Baptismus, non est tantum signum professionis ac discriminis nota, qua Christiani à non Christianis discernuntur, sed etiam est signum regenerationis, per quod tanquam per instrumentum recte Baptismum suscipientes, Ecclesiæ inferuntur, promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Ecclesiæ baptizandi parvulos & laudandus & omnino in Ecclesia retinendus.

*De Cæna Domini.*

Cæna Domini non est tantum signum mutue benevolentie Chris-



tianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adeò rite, digne & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & vini transubstantiatio in Eucharistia, & sacris literis probari non potest, sed apertis Scripturæ verbis adversatur & multarum superstitionem dedit occasionem.

Quum naturæ humanæ veritas requirat, ut unus ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus, in multis & diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacre literæ, Christus in Cælum fuit sublatus, & ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus & sanguinis Realem & Corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

### *De unica Christi oblatione in cruce perfecta.*

Oblatio Christi semel facta, perfecta est redemptio, propitiatio & satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in remissionem pœnæ aut culpæ pro vivis & defunctis, figmenta sunt, & perniciosæ imposturæ.

### *Celibatus ex verbo Dei præcipitur nemini.*

Episcopis, Presbyteris & Diaconis non est mandatum ut coelibatum voveant: neque jure divino coguntur matrimonio abstinere.

### *Excommunicati vitandi sunt.*

Qui per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus & excommunicatus, is ab universa fidelium multitudine, donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus & Publicanus.

*Traditiones Ecclesiasticæ.*

Traditiones atque cæremoniæ easdem non omnino necessarium est esse ubique, aut prorsus consimiles, nam varis & semper fuerunt & mutari possunt pro Regionum & morum diversitate; modo nihil contra Dei verbum instituitur.

Traditiones & cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant & sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens & data opera publicæ violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ; quique lædit auctoritatem Magistratus, & qui infirmorum fratrum conscientias vulperat, publice, ut cæteri timeant, arguendus est.

*Homiliæ.*

Homiliæ nuper Ecclesiæ Anglicanæ per injunctiones Regias traditæ atque commendatæ, piæ sunt atque salutes, doctrinamque, ab omnibus amplectendam continent: quare populo diligenter, expeditè claresque recitandæ sunt.

*De Libro Præcationum & cæremoniarum Ecclesiæ Anglicanæ.*

Liber qui nuperrime auctoritate Regis & Parliamenti Ecclesiæ Anglicanæ traditus est, continens modum & formam grandi, & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellus eadem auctoritate editus de ordinatione ministrorum Ecclesiæ, quoque doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrent, atque ideo ab omnibus Ecclesiæ Anglicanæ fidelibus membris, & maxime à ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt.

*De civilibus Magistratibus.*

Rex Angliæ est supremum caput in terris, post Christum, Ecclesiæ Anglicanæ & Hibernicæ.

Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliæ. Magistratus civilis est à Deo ordinatus atque probatus, quam-

obrem illi, non solum propter iram, sed etiam propter conscientiam, obediendum est.

Leges civiles possunt Christianos propter capitalia & gravia crimina mortē punire.

Christianis licet ex mandato Magistratus arma portare & iusta bella administrare.

*Christianorum bona non sunt Communia.*

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistae falsè jactant, debet tamen quisque de his quæ possidet pro facultatum ratione, pauperibus elemosinas benigne distribuere.

*Licet Christianis jurare.*

Quemadmodum juramentum vanum & temerarium à Domino nostro Jesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Justitia, in Judicio & Veritate.

*Resurrectio mortuorum nondum est facta.*

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est; tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive poenas reportet.

*Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.*

Qui animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrinsecus die eum existendas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

*Millenarii.*

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

*Non omnes tandem servandi sunt.*

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quòd omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

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Excusum Londini, apud Reginaldum WOLFUM, Regiæ Majestatis in Latinis  
Typographum, Anno Dom. 1553.

1/21 analyzed

that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φρονημα σαρκος*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

*De Gratia.*

Gratia Christi seu S. Spiritus qui per eundem datur, cor lapideum auferit & dat cor carneum; Atque licet ex nolentibus quæ recta sunt, volentes faciat; & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert, & nemo hæc de causâ cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusare non mereatur aut damnari. Artic. Edwardi 6. decimus.

10.

*Of Free-will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working with us, when we have that good will.

11.

*Of the Justification of Man.*

“ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

*Hæc non habentur in Reg. Edward. 9. Artic. Justificatio ex sola Fide Jesu Christi, eo sensu quo in Homilia de Justificatione explicatur est certissima & saluberrima Christianorum doctrina. Sic in Reg. Edward 8. Artic. 11.*

## 12.

*Of good works.*

Hic Artic.  
non habetur  
in Reg.  
Edward  
9. Artic.

“ Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of Gods judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

## 13.

*Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of this Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of Congruity : yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

## 14.

*Of Works of Supererogation.*

Voluntary Works besides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required : whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

## 15.

*Of Christ alone without sin.*

Christ in the truth of our nature was made like unto us in all things, (sin only excepted) from which he was clearly void, both in his flesh and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the Word, and sin (as S. John saith)

was not in him. But all we the rest, (although baptised and if born again in Christ) yet offend in many things; and if we say we have no sin, we deceive our selves, and the truth is not in us.

*Blasphemia in Spiritum Sanctum.*

Est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & obfirmatione animi, convitiis insectatur, & hostiliter insequitur: Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile a Domino appellatur & affirmatur, Artic. 16. Edward 6.

16.

*Of sin after Baptism.*

Not every deadly sin willingly committed after Baptism, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

17.

*Of Predestination and Election.*

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God : so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture : and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

*Omnes obligantur ad moralia legis præcepta servanda.*

Lex à Deo data per Mosen, licet quoad ceremonias & ritus Christianos non astringat, neque civilia eis præcepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus : quare illi non sunt audiendi qui sacras litteras tantum infirmis datas esse perhibent, & spiritum perpetuo jactant à quo sibi quæ prædicant, suggeri asserunt : quamquam cum S. Scripturis apertissime pugnent, *Art. Edward. 6. 19.*

18.

*Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed, that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.



## 19.

*Of the Church.*

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached; and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria and Antioch, have erred: So also the Church of Rome hath erred, not only in their living, and manner of Ceremonies, but also in matters of faith.

## 20.

*Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

## 21.

*Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (inasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and word of God) they may erre, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

## 22.

*Of Purgatory.*

The Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also Invocation of Saints, is a fond thing, vainly feigned,

and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

23.

*Of ministring in the Congregation.*

It is not lawful for any man to take upon him the office of publick preaching or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

24.

*Of speaking in the Congregation in such a Tongue as the people understandeth.*

Hæc  
clausul.  
non habetur  
in Edward  
9. Artic.

It is a thing plainly repugnant to the Word of God, [and the custom of the Primitive Church] to have publick prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

25.

*Of the Sacraments.*

Dominus  
noster  
Jesus  
Christus,  
Sacramen-  
tis numero  
paucissi-  
mis, obser-  
vatu facil-  
limis, significatione præstantissimis, societatem novi populi colligavit, sicut est Baptismus  
& Coena Domini.

Sacraments ordained of Christ, be not only badges or tokens of Christian mens profession : but rather they be certain sure witnesses, and effectual signs of grace and Gods will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

“ There are two Sacraments ordained of Christ our Lord, in the Gospel, that is to say, Baptism, the Supper of the Lord.

“ Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extrean  
“ Uction, are not to be counted for Sacraments of the Gos-  
“ pel, being such as have grown, partly of the corrupt fol-

“lowing of the Apostles, partly are states of life allowed in  
 “the Scriptures, but yet have not like nature of Sacraments  
 “with Baptism and the Lords Supper, for that they have not  
 “any visible sign or ceremony ordained of God.

Hæc nota non habentur in Edv. 6. Artic.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such only as worthily receive the same,† they have a wholsom effect or operation; but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

† Idque non ex opere (ut quidam loquuntur) operato :

que vox ut peregrina est, Sacris literis ignota, sic parti sensum minimè pium sed admodum superstitiosum. Artic. Edvard. 6.

## 26.

*Of the unworthiness of the Ministers, which hinder not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

## 27.

*Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive

Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by vertue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.

*Of the Lords Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the Cup of blessing is a partaking of the blood of Christ.

Quum  
naturæ  
humanae  
veritas  
requirat,  
ut unus  
ejusdem-  
que homi-

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

nis Corpus in multis locis simul esse non possit, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus in multis & diversis locis eodem tempore præsens, esse non potest. Et quoniam ut tradunt sacrae literæ, Christus in coelum fuit sublatu, & ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus & sanguinis Realem & corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri. R. Edv. 6. Artic.

Hæc nota  
non ha-  
bentur in  
Reg. Ed-  
vard. 6.  
Artic.

“The body of Christ is given, taken, and eaten, in the Supper only after an heavenly and spiritual manner; And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.”

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, and worshipped.

29.

*Of the wicked which eat not the body of Christ in the use of the Lord's Supper.*

Non ha-  
betur hic  
Artic. in  
R. Edv.  
sexti.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St.

Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign of Sacrament of so great a thing.

30.

*Of both kinds.*

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministered to all Christian men alike.

31.

*Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits.

32.

*Of the marriage of Priests.*

Bishops, Priests and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from marriage: "Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Non habentur hæc notata in R. Edv. 6. Artic.

33.

*Of excommunicate persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

## 34.

*Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the Authority of the Magistrate, and woundeth the consciences of weak brethren.

Non habentur  
hæc notata  
in Edv. 6.  
Artic.

“ Every particular or national Church, hath authority to  
“ ordain, change and abolish Ceremonies or Rites of the  
“ Church, ordained only by mens authority so that all things  
“ be done to edifying.

## 35.

*\* Of Homilies.*

† Homiliae nuper  
Ecclesiae Anglicanae  
per injunctiones  
Regiae editae atque  
commendatae  
piae sunt atque salutare,  
doctrinamque ab omnibus  
amplectendam continent.

The second Book of Homilies, the several titles whereof we have joyned under this Article, doth contain a godly and wholesome Doctrine necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

piae sunt atque salutare, doctrinamque ab omnibus amplectendam continent.

*Of the Names of the Homilies.*

- 1 Of the rights of the Church.
- 2 Against peril of Idolatry.
- 3 Of Repairing and keeping clean of Churches.
- 4 Of good works, first of Fasting.
- 5 Against gluttony and drunkenness.
- 6 Against excess of apparel.
- 7 Of Prayer.

- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to be ministered in a known tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of alms doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation-days.
- 18 Of the state of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

*De libro precationum et ceremoniarum Ecclesiæ Anglicanæ.*

Liber qui nuperrime autoritate Regis & Parlamenti Ecclesiæ Anglicanæ traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesiâ Anglicanâ: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesiæ, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo ab omnibus Ecclesiæ Anglicanæ fidelibus membris, & à maxime ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt. Artic. R. Edvard. 6.

36.

*Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites

of that Book, since the second year of the aforementioned King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

## 37.

*Of Civil Magistrates.*

Rex Ang-  
liae est su-  
premiu  
caput in  
terris post  
Christum  
Ecclesiae  
Anglicanae  
& Hiber-  
niae Artic.  
Edv. 6.  
Hæc notata  
non habentur  
in Artic.  
Edward 6.

“The Queens Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction. “Where we attribute to the Queens Majesty the chief Government by which titles we understand the minds of some dangerous folks to be offended: we give not our Princes the ministring either of Gods word, or of the Sacraments, the which thing the Injunctions also set forth by Elizabeth our Queen, do most plainly testifie: but that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees, committed to their charge by God, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

Magistra-  
tus civilis  
est a Deo  
ordinatus  
atq; probi-  
tus, qua-  
mobrem illi  
non solum  
propter iram,  
sed etiam propter conscientiam obediendum est. Artic. R. Ed. 6.

It is lawful for Christian men at the commandment of the Magistrate, to wear weapons, and serve in lawful wars.

Magistrate, to wear weapons, and serve in lawful wars.

## 38.

*Of Christian mens Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.



39.

*Of a Christian mans Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

R. Edv. 6 Art. 39.

*Resurrectio mortuorum nondum est facta.*

Resurre Aio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi Gratiam, à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt expectanda est: tunc enim vita defunctis (ut scripturæ manifestissimè testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive pœnas reportet. Art. R. Ed. 6.

R. Ed. 6. Art. 40.

*Defunctorum animæ neque cum corporibus intereunt, neque etiose dormiunt.*

Qui animus defunctorum pr dicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandis, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt,

R. Edv. 6. Art. 41.

*Millenarii.*

Qui Millenariorum fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant,

R. Edv. Art. 42.

*Non omnes tandem servandi sunt.*

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

## THE RATIFICATION.

This Book of Articles before rehearsed, is again approved and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *Elizabeth*, by the grace of God of *England, France, and Ireland*, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Archbishop and Bishops of the upper House, and by the subscription of the whole Clergy in the nether House in their Convocation, in the year of our Lord, 1571.

## THE TABLE.

- 1 Of Faith in the Trinity.
- 2 Of Christ the Son of God.
- 3 Of his going down into Hell.
- 4 Of his Resurrection.
- 5 Of the holy Ghost.
- 6 Of the sufficiency of the Scripture.
- 7 Of the Old Testament.
- 8 Of the three Creeds.
- 9 Of the original sin.
- 10 Of free-will.
- 11 Of Justification.
- 12 Of good works.
- 13 Of Works before Justification.
- 14 Of Works of Supererogation.
- 15 Of Christ alone without sin.
- 16 Of sin after Baptism.
- 17 Of Predestination and Election.
- 18 Of obtaining salvation by Christ.
- 19 Of the Church.
- 20 Of the Authority of the Church.
- 21 Of the Authority of the General Councils.
- 22 Of Purgatory.
- 23 Of ministring in the Congregation.
- 24 Of speaking in the Congregation.

- 25 Of the Sacraments.
  - 26 Of the worthiness of Ministers.
  - 27 Of Baptism.
  - 28 Of the Lords Supper.
  - 29 Of the wicked which eat not the body of Christ.
  - 30 Of both kinds.
  - 31 Of Christs one Oblation.
  - 32 Of the marriage of Priests.
  - 33 Of Excommunicate persons.
  - 34 Of Traditions of the Church.
  - 35 Of Homilies.
  - 36 Of Consecration of Ministers.
  - 37 Of Civil Magistrates.
  - 38 Of Christian mens Goods.
  - 39 Of a Christian mans Oath.
  - 40 Of the Ratification.
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*Anno primo Regina Eliz. cap. 2.*

There shall be Uniformity of Prayer, and Administration of Sacraments,



HERE at the death of our late Sovereign Lord King Edward the sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rights and Ceremonies in the Church of England, which was set forth in one Book entituled, The Book of Common Prayer and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King Edward the sixth, entituled, An Act for the Uniformity of Common-Prayer and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the due honor of God, and discomfort to the professors of the truth of Christs Religion.

Stat. 5 & 6  
Ed. 6. 1.

Stat. 1. M. 2.

A Repeal of  
the Statute  
1 M. 2. and  
the Book of  
Common-  
prayer shall  
be of effect.

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. John Baptist next coming. And that the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations and Additions therein added and appointed by this Estatute, shall stand and be from and after the said Feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Estatute; any thing in the foresaid Estatute of Repeal to the contrary notwithstanding.

And be it further Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parlia-

ment assembled, and the authority of the same, That all and singular Ministers in any Cathedral or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queen's Dominions, shall from and after the feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattens, Even-song, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorised by Parliament in the said 5 and 6 years of the Reign of King Edward the Sixth, with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common-Prayer mentioned in the said Book, or minister the Sacraments from and after the feast of the Nativity of S. John Baptist next coming, refuse to use the said Common-prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, form or manner of celebrating the Lords Supper, openly or privily, or Mattens, Even-song, Administration of the Sacraments, or other open Prayers than is mentioned and set forth in the said Book (open Prayer in and throughout this Act is meant that Prayer which is for others to come unto, or hear, either in common Churches, or private Chappels, or Oratories, commonly called the service of the Church) or shall preach, declare or speak any thing in the derogation or depravation of the said Book; or any thing therein contained, or any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm by verdict of twelve men or by his own confession, or by the notorious evidence of the Fact, shall lose and forfeit to the Queens Highness her heirs and successors

The Book of Common-prayer shall be used 8. Eliz.

The alteration of the Book set forth 5, 6. Ed. 6. 1.

The forfeiture of those which use any other Service than the Book of Common-prayer.

The penalty for depraving the Book of Common-prayer.

sors, for his first offence, the profit of all his spiritual Benefices or Promotions coming or arising in one whole year next after his conviction. And also that the person so convicted, shall for the same offence suffer imprisonment for the space of six months without Bail or Mainprise.

The penalty for the second offence.

And if any such person once convict of any offence concerning the premises, shall after his first conviction afterwards offend, and be thereof in form aforesaid lawfully convicted, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his spiritual Promotions, and that it shall be lawful to all Patrons or Donors of all and singular the same spiritual Promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead.

The penalty for the third offence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer imprisonment during his life.

The penalty of an offender having no spiritual Promotion.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any spiritual Promotion, that when the same person so offending and convict, shall for the first offence suffer Imprisonment during one whole year, next after his said conviction, without Bail or Mainprise.

And if any person, not having any spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer Imprisonment during his life.

The forfeiture of them which

And it is ordained and enacted by the authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs Rhimes, or by other open words, declare or speak any thing in the derogation, depraving or

despising of the same Book or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or Chappel, or in any other place, to sing or say any common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open prayer, or to minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book : That then every such person being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs and successors, for the first offence an hundred marks.

do anything, or speak in derogation of the Book of Common-prayer. Causing other prayer to be said or sung, Coke pla. fol. 312. The forfeiture of an hundred Marks for the first offence. Dyer fol. 203, 231, 323.

And if any person or persons being once convict of any such offence afterwards offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted : That then the same person so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and successors, four hundred marks.

The forfeiture of four hundred Marks for the second offence.

And if any person, after he in form aforesaid shall have been twice convict of any offence, concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convicted : That then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen, all his goods and Chattels, and shall suffer Imprisonment during his life.

The forfeiture of the third offence.

And if any person or persons, that for his first offence concerning the premises shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction : That then every person so convict, and so not paying the same, shall for the same first offence in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprize.

The penalties if the party convicted do not pay his forfeiture within the time limited.

And if any person or persons, that for his second offence

## AN ACT FOR UNIFORMITY.

concerning the premises, shall be convict in form aforesaid, do not pay the said sum, to be paid by vertue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six weeks next after his said second Conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in stead of the said sum, suffer imprisonment during twelve months without Bail or Mainprize.

Every person shall resort to the Church upon the holy-days.

The forfeiture for not coming to Church.  
32 Eliz. 1.

And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this Realm or any other the Queens Majesties Dominions shall diligently and faithfully having no lawful or reasonable excuse to be absent, endeavor themselves to resort to their Parish-Church or Chappel accustomed, or upon reasonable let thereof, to some usual place where Common-prayer and such service of God shall be used, in such time of let upon every Sunday, and other days ordained and used to be kept as holy-days, and then and there to abide orderly and soberly, during the time of the Common-prayer, Preaching, or other service of God, there to be used and ministred, upon pain of punishment by the censures of the Church. And also upon pain that every person offending, shall forfeit for such offence twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands and tenements of such offender, by way of distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Spiritual, and all the Commons in this present Parliament assembled, do in Gods Name earnestly require and charge all the Archbishops, Bishops and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges that the due and true execution hereof may be had throughout their Diocess and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people, for neglecting this good and wholsom Law.

And for their Authority in this behalf, be it further Enacted



by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Diocess, shall have full power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular persons which shall offend within any their Jurisdictions or Diocess, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute; any other Law, Statute, Priviledge, Liberty or Provision, heretofore made, had or suffered, to the contrary notwithstanding.

The Ordinary may punish Offenders by the Censures of the Church.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justices of Oyer and Determiner, or Justices of Assize, shall have full power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner offences that shall be committed or done contrary to any Article contained in this present Act within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Which Justices may punish their offences.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocess, for and to the enquiry, hearing and determining of the offences aforesaid.

A Bishop may join with the Justices to enquire of offenders.

Provided also and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said feast of the Nativity of St. John Baptist, shall within three Weeks next after the said Books so attained

At whose charges the Books of Common-prayer shall be gotten.

and gotten, use the said Services, and put the same in use according to this Act.

Within  
what time  
offenders  
be im-  
peached.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences abovementioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof Indicted at the next General Session to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done contrary to the tenour of this Act.

Trial of  
Peers.

Provided always and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence abovementioned, shall be tried by their Peers.

Chief  
Officers of  
Cities and  
Boroughs  
shall en-  
quire of  
offenders.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, that the Mayor of London, and all the Mayors, Bayliffs, and other head Officers, of all and singular Cities, Boroughs, and Towns Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences abovesaid, and every of them, yearly within fifteen days after Easter, and St. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

The Ordi-  
naries Ju-  
risdiction in  
their cases.

Provided always, and be it ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiastical Jurisdiction shall have full power and authority by vertue of this Act, as well to enquire in their Visitation, and elsewhere within their Jurisdiction at any other time and place, to take accusations and informations of all and every the things abovementioned, done, committed, or perpetrated within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process in

like form as heretofore hath been used in like cases by the Queen's Ecclesiastical Laws.

Provided always and be it Enacted, That whatsoever persons offending in the premises, shall for their offences, first receive a punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same offence afterwards be convicted before the Justices: And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

None shall be punished above once for one offence.

Provided always and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by Authority of Parliament, in the second year of the Reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm.

Ornaments of the Church and Ministers.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners or Metropolitan, ordain and publish such farther Ceremonies or Rites, as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common-prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect. Coke, pla. fol. 352.

All Laws and Ordinances made for other service, shall be void.

A Clause, *Anno* 8. *Eliz.* cap. 1.

A Confirmation of the Stat. of 2 *Eliz.* 1 touching the Book of Common-prayer, and Administration of the Sacraments.

WHEREFORE, for the plain declaration of all the premises, and to the intent that the same may the better be known to every of the Queens Majesties Subjects, whereby such evil speech, as heretofore hath been used against the high state of Prelacy, may hereafter cease; Be it now declared and enacted by the Authority of this present Parliament, That the said Act and Statute made in the first year of the Reign of our said Sovereign Lady the Queens Majesty, whereby the said Book of Common-prayer, and the Administration of Sacraments, with other Rites and Ceremonies, is authorised and allowed to be used, shall stand remain good and perfect to all respects and purposes: And that such order and form for the Consecrating of Archbishops and Bishops, and for the making of Priests, Deacons, and Ministers, as was set forth in the time of the said late King Edward the Sixth and authorized by Parliament in the fifth and sixth years of the said late King, shall stand and be in full force and effect, and shall from henceforth be used and observed in all places within this Realm, and other the Queens Majesties Dominions and Countries.

A Confirmation of the Stat. of 5. & 6. Ed. 6. 1. touching the form of consecrating of Archbishops, &c.

*Anno* 13. *Eliz.* cap. 12. Reformation of Disorders in the Ministers of the Church, &c.

THAT the Churches of the Queens Majesties Dominions, may be served with Pastors of sound Religion, be it Enacted by the Authority of this present Parliament, that every person under the degree of a Bishop, which doth or shall pretend to be a Priest, or Minister of Gods holy Word and Sacraments, by reason of any other form of Institution, Consecration, or ordering, than the form set forth by Parliament in the time of the late king of most worthy memory, King Edward the Sixth, or now used in the Reign of our most gracious Sovereign Lady, before the Feast of the Nativity of Christ next following, shall in the presence of the Bishop or

3 Ed. 6. 12.  
5 Ed. 6. 1.  
Dyer f. 377.

Guardian of the Spiritualities of some one Diocess where he hath or shall have Ecclesiastical Living, declare his assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian faith, and the Doctrine of the Sacraments, comprised in a Book imprinted, entitled Articles; whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord 1562, according to the computation of the Church of England, for the avoiding of the diversities of Opinions, and for the establishing of consent touching true Religion, put forth by the Queens Authority; and shall bring from such Bishop or Guardian of Spiritualities, in writing, under his Seal authenticke, a testimonial of such assent and subscription, and openly on some Sunday in the time of some public Service afternoone, in every Church where by reason of any Ecclesiastical living he ought to attend, read both the said testimonial, and the said Articles, upon pain that every such person which shall not before the said feast do as is appointed, shall be (ipso facto) deprived, and all his Ecclesiastical promotions shall be void, as if he were then naturally dead.

Every Ecclesiastical person shall subscribe to the Articles touching the Confession of the Faith, and declare his assent thereunto. Reading of the Articles and Testimonial.

And that if any person Ecclesiastical, or which shall have Ecclesiastical Livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the Diocess, or the Ordinary, or before the Queens Highness of Commissioners in causes Ecclesiastical shall persist therein, or not revoke his error, or after such revocation eftsoons affirm such untrue Doctrine, such maintaining or affirming, and persisting, or such eftsoon affirming shall be just cause to deprive such person of his Ecclesiastical Promotions; And it shall be lawful to the Bishop of the Diocess, or to the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such eftsoons affirming, and upon such sentence or deprivation pronounced, he shall be indeed deprived.

The penalty of maintaining of Doctrine against the Articles.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of 23 years

Several things required in

him which shall be admitted to a Benefice.

at the least, and a Deacon, shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the Parish-Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two Months after his Induction, he do publicly read the said Articles in the same Church whereof he shall have Cure, in the time of Common-prayer there, with declaration of his unfeigned assent thereto, and be admitted to minister the Sacraments within one year after his Induction, if he be not so admitted before, shall be upon every such default, ipso facto, immediately deprived.

And that no person now permitted by any dispensation, or otherwise, shall retain any Benefice with Cure, being under the age of 21 years, or not being Deacon at the least, or which shall not be admitted, as is aforesaid, within one year next after the making of this Act, or within six Months after he shall accomplish the age of 24 years, on pain that such his dispensation shall be meerly void.

The Age of a Minister or Preacher, and his testimonial.

And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the age of 24 years, nor unless he first bring to the Bishop of that Diocess from men known to the Bishop to be of sound Religion, a testimonial both of his honest life, and of his professing the Doctrine expressed in the said Articles; nor unless he be able to answer and tender to the Ordinary an account of his faith in Latine, according to the said Articles, or have special gift and ability to be a Preacher: nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

Who may have a Benefice of the yearly value of xxx l. al

And that none hereafter shall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens Books, unless he shall then be a Bachelour of Divinity, or Preacher lawfully allowed by some Bishop within this Realm, or by one of the Universities of Cambridge or Oxford.

Admissions

And that all admissions to Benefices, Institutions, and

Inductions to be made of any person contrary to the form or Inductions,  
any Provision of this Act, and all tolerations, dispensations, Tolerations.  
qualifications, and licences whatsoever to be made to the No Lapse  
contrary hereof, shall be meerly void in Law, as if they never upon deprivation but  
were. after notice.

Provided always, That no title to confer or present by a Dyer fo.  
Lapse, shall accrue upon any deprivation, ipso facto, but 377. 346.  
after six months notice of such deprivation given by the 369.  
Ordinary to the Patron. Cok. li. 6.  
fol. 9.

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**SAINT PAUL.**

**" O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called : Which some professing have erred concerning the faith. Grace be with thee. Amen."**

**1 Timothy, vi. 20, 21.**



*Not analysed.*

# ARTICULI

PER

Archiepiscopum, Episcopos & reliquum Clerum Cantuariensis Provinciæ in Synodo inchoata Londini vicesimo quarto die mensis Novembris, Anno Domini 1584. Regnique Serenissimæ in Christo Principis Dominæ Elizabethæ, Dei gratia Angliæ, Franciæ & Hybernæ Reginæ, Fidei Defensoris, &c vicesimo septimo stabiliti, & Regia auctoritate approbati & confirmati.

LONDINI, in sedibus C. B.

## ARTICULI PRO CLERO.

*Ut homines idonei ad sacros ordines, & Beneficia (uti vocant)  
Ecclesiastica admittantur.*



RIMO cautum est, nequis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore Præsentationem sui ipsius ad Beneficium aliquod intra diocësim sive Jurisdictionem ejusdem Episcopi à quo sacros ordines petit, tunc vacans exhibuerit: vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium tulerit de Ecclesia aliqua intra diocësim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus. Vel saltem, qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendam tunc etiam vacantem, nonsi, mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius Diocësi fuerit, nisi vel ex altera nostratium Academiarum prodierit: vel, nisi literas (ut loquuntur) Dimissorias ab Episcopo, cujus Diocësanus existet, attulerit, & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem scholasticum suscepit. Vel saltem, nisi rationem fidei suæ juxta Articulos illos Regionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeò ut sacrarum literarum testimonia, quibus eorundem, Articulorum veritas innititur, recitare etiam valeat: Adulteriùs, de vita sua laudabili & morum integritate literas testimoniales sub Sigillo vel alicujus Collegii Cantabrigiënsis aut Oxoniënsis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem D. Reginæ conservandum assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem Parocicæ, ubi per tres annos ante proximè elapsos commoratus est, exhibeat.

Quod siverò aliquis Episcopus aliquem ad sacros ordines admiseret,

qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea pœnam incurrat, quæ de jure in ejusmodi Episcopos, qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Ad hæc, nequis Episcopus aliquem in Beneficium (uti vocat) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Quòd si Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere reuit; tunc licebit Archiepiscopo, vel auctoritate propria, vel gratia speciali ab Regia Majestate impetrata, ejusmodi processus amputare, quò laudabilis Episcopi industria debitum ea ratione fortiatur effectum.

Denique, ut quolibet anno ad festum S. Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium quos in sacros ordines, vel in aliqua Beneficia eodem anno precedente promoverit, ad Archiepiscopum transmittat.

#### *De moderanda solennis Pœnitentiæ commutatione.*

NE qua fiat posthac solennis Pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque adeò cum ipsi Episcopo constiterit, eam esse ad Reum reconciliandum & reformandum saniozem & tutiorem rationem.

Deinde, quòd mulcta illa pecuniaria vel in relevamen pauperum ejusdem Parœciæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quòd si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publicè in Ecclesia pœnitentiam suam minimè fictam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu, ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ testimonium quantam pecuniarum summam in usus supradictos erogandum reddiderit, denunciabit.

*De moderandis quibusdam indulgentiis, pro celebratione Matrimonii absque trinundina denunciatione, quam Bannos vocant Matrimoniales.*

QUANDOQUIDEM honestæ, claræ ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento; Idecirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive indulgentiæ de celebrando absque Bannis Matrimonio concedantur, nisi idonea cautio prius sub hisce conditionibus ineatur; nimirum, Primò, quod nullum postea constabit impedimentum Præcontractus, Consanguinitatis, Affinitatis, vel ullius alterius legitime causæ cujuscunque ratione, Secundò, quòd eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut Civili, de ejusmodi legitimo impedimento Matrimonii inter hujusmodi personas contrahendi aut contracti. Ac tertiò, quòd ad Nuptiarum solennizationem non accedent, nisi assensu & expresso consensu Parentum sive tutorum prius impetrato. Et ulterius, quòd Matrimonii celebratio publicè ac tempestivè in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopò in sua cujusque Diœcesi imitanda proponetur.

Provisò semper, quòd quicunque contra hanc ordinationem deliquerit, ab executione officii per sex integros menses suspendetur.

*De quibusdam circa Excommunicationem excessibus coercendis sive reformandis.*

QUIA Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideò absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam ac vinculum habendum est) ad

• pristinum suum usum, decus & dignitatem reducatur: cautum est, ut quotiescunque Censura ista in immediatam pœnam cujusvis notoriæ Hæreseos, Schismatis, Symoniæ, Perjurii, Usuræ, Incestus, Adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendam, modò sacris ordinibus & Ecclesiastica jurisdictione præditus fueri) in propria persona pronunciabitur, unà cum ejusmodi frequentia & assistentia, quæ ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique quòd unusquisque Vicarius Generalis, Officialis seu Commissarius, qui ordines Ecclesiasticos non suscepit, eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti auctoritate vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, Excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est ejusmodi Excommunicationem per Ministrum Ecclesiæ denunciari: Ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiorum faciet; qui eandem absolutionem populo publicè denunciabit: Ac interim quòd bene licebit dicto Ministro Reum a sacris arcere & repellere tanquam in Ecclesiam minimè recipiendum, donec ejusmodi Certificatorium ab ipso Judice exhibuerit.

### *De Beneficiorum pluralitate cohibenda.*

QUOD nemini in posterum facultas sive indulgentia concedetur de pluribus beneficiis simul retinendis, nisi hujusmodi tantùm, qui pro eruditione sua & maxime digni, & ad officium suum plenius præstandum maxime habiles & idonei censebuntur: nimirum, ut is qui hujusmodi facultate fruiturus est, sit ad minimum Artium Magister, & publicus ac idoneus verbi Divini Concionator: Ita tamen, ut idonea etiam, cautione obstrictus teneatur, de personali suâ residentia in singulis beneficiis per bonam anni cujusque partem facienda, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique, quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modò facultates ejusdem Be-

neficii talem commodè sustinere posse Archiepiscopo vel ejus Diœceseos Episcopo videbuntur.

*De feodis quæ officiariis Ecclesiasticis & eorum ministris debentur.*

CAUTUM insuper volumus, quod neque alia neque majora feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea quæ ineunte hoc regnum Regia nunc Majestate percipi solebant. Quòdque tabula quædam singulorum hujusmodi feodorum summas continens, in quolibet consistorio ante festum S. Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Provisò semper, quòd neque Archiepiscopo, neque Episcopo, vel directè vel indirectè, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

*De inquisitione per Episcopos ineunda.*

QUAMPRIMUM commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quisque Episcopus de singulorum Ministrorum qui in sua diœcesi degunt conditione, moribus, ac eruditione diligenter inquirat: per quos etiam & quo tempore ad sacros ordines admissi, quòdque vitæ genus sectati sint priusquam in ministerium sunt cooptati, ac de hisce omnibus ipsum Archiepiscopum intra dictum tempus debità certiore faciet.

Episcopi in sua quisque Diœcesi de omnium Rectoriarum, Vicariorum, ac cæterorum Ecclesiasticorum Beneficiorum suæ Diœceseos valore annuo, juxta censum libri illius qui primitiarum dicitur, si modò ibidem censeantur: aliter verò, juxta communem eorum æstimationem: quot item Appropriationes, cujus veri valoris annui, & qui sint earum Proprietarii; Necnon de Curatorum salariis annuis diligentem facient inquisitionem, Ac de hisce similiter omnibus intra tempus antea præscriptum, dictum Archiepiscopum certiore reddent.

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CELEBRATIO  
COENÆ DOMINI

IN

FUNE BRIBUS,

Si Amici & Vicini defuncti Communicare velint,  
*&c.*

*Anno 2. Eliz. Regin. 1560.*

LONDINI,  
*Apud Reginaldum Wolfum, 1560.*



LIZABETHA, Dei Gratia, Angliæ, Franciæ, & Hiberniæ Regina, Fidei Defensor, &c. Omnibus ad quos præsentēs Literæ pervenerint, Salutem. Cum memores Officii nostri erga Deum Omnipotentem, (cujus providentia principes regnant) legibus quibusdam celeberrimis consensu trium Regni nostri Statuum, sancitis, anno Regni nostri primo, Regium nostrum assensum libenter præbuerimus: inter quas una lex lata est, ut Præces publicæ, una, & eadem certa, & præscripta precandi forma, lingua vulgari, & vernacula, passim in Ecclesia Anglicana haberentur, quo Subditi nostri quid orarent, facilius intelligerent: & absurdum illum, diuq; in Ecclesia inveteratum errorem, tandem devitarent. Fieri enim non potest, ut preces, supplicationes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent & accendant, cum spiritu & veritate. Deus qui Spiritus est, non oris tantum atreptu adorari vult; Cui rei etiam addi potest, quod hæc cæca ignoratione, superstitionis preces, aut res alienæ, non satis idoneæ quæ Deo profunderentur, cordium humanorum scrutatori, sæpenumero ore prophano offerebantur. Notum vobis esse volumus, quod, quoniam intelligimus Collegia utriusque Academiæ, Cantabrigiensi & Oxoniensi: Collegium item novum prope Wintoniam & Etonense, bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina, ad uberiorem Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma precum Latine uti. Omnibus Reipublicæ nostræ membris quantum in nobis est consulere, & cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui utraque linguam percipiunt, consulere cupientes, constituimus per præsentēs, licitum esse, & permissum nostra Authoritate & privilegio Regali, tam Decano & Sodalitio Ecclesiæ Christi in Academia nostra Oxoniæ, quam Præsilibus, Custodibus, Rectoribus, Magistris & Sodalitatibus omnium & singulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, Etonæ, hoc modo precandi Latine, uti publice in Ecclesiis, & Sacellis suis quem nos per nostrum Typographum edi curavimus in hoc præsentī volumine, convenientem cum Anglicano nostro publicarum precum libro, jam per universum nostrum Regnum recepto & usitato. Cui item peculiaribus quædam in Christianorum funebribus & exequiis decantanda adjungi præcipimus, Statuto illo prædicto Ritu Publicarum



precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante.

Proviso semper, quod in ejusmodi Collegiis, quibus Laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum Templa Laici eorundem Collegiorum famuli & Ministri, sive alii quicumq; Latine linguæ imperiti, necessario adire debent, his horæ aliquot opportune & loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, preces matutine & vespertine legantur & recitentur: Et Sacramentorum administrationes suis temporibus Anglice, ad Laicorum ædificationem celebrare possint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Ecclesiæ nostræ Anglicanæ Ministros, cujuscunq; gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur Parochianis suis ad ædem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti Statuti recitare. In præmissorum autem fidem & testimonium, has literas nostras fieri fecimus patentes.

Dat. apud Palatium nostrum de *Westmonasterio*, Sexto  
die *Aprilis*. Anno regni nostri secundo, 1560.

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## In Commendationibus Benefactorum.

AD cujusque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficentia Collegium locupletatur.

Ejus hæc sit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noster qui es in Cœlis, &c.

Deinde recitentur tres Psalmi.	{ Exaltabo te Deus, Psalm 144. Lauda anima mea Do. Psalm 145. Laudate Dominum quoniam bonus, Psalm 146.
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Post hæc legatur Cap. 44. Ecclesiastici.

His finitis, sequatur Concio : in qua Concionator Fundatoris amplissimam munificentiam prædicet : quantus sit literarum usus ostendat : quantis laudibus afficiendi sunt qui literarum studia beneficentia sua excitent : quantum sit ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt, quanta sit Scripturarum laus, & quantum illæ omni humani Authoritati antecendant, quanta sit ejus Doctrinæ in vulgus utilitas, & quam late pateat : quam egregium & regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine Ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare : atque alia ejus generis, quæ pii & docti viri cum laude illustrare possint.

Hac concione perorata decantetur.

Benedictus Dominus Israel.

Ad extremum hæc adhibeantur.

*Minister.*

In memoriam æternam erit justus.

*Responsio.*

Ab auditu malo non timebit.

*Minister.*

Justorum animæ in manu Dei sunt.

*Responsio.*

Nec attingit illos cruciatus.

Oremus.

DOMINE DEUS, Resurrectio & Vita Credentium, qui semper es laudandus, tam in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore nostro N. cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem & studia literarum alimur: rogantes ut nos, his donis ad tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur: per Jesum Christum Dominum nostrum. Amen.

Celebratio Cœnæ Domini in Funebris, si Amici & vicini defuncti communicare velint.

*Collecta.*

MISERICORS DEUS, pater Domini nostri Jesu Christi, qui es Resurrectio & vita, in quo qui credidit etiamsi mortuus fuerit, vivet; &, in quo qui crediderit & vivit non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum Paulum, non debere mœrere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, & in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati &, receptis corporibus, regnemus una tecum in vita æterna; per Dominum nostrum Jesum Christum. Amen.

*Epistola. I. Thess. 4.*

NOLQ vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum & cæteri non habentes spem. Nam si credimus quod Jesus mortuus est & resurrexit, sic & Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini quod nos qui vivimus, & reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum hortatu & voce Archangeli, ac tuba Dei descendet de Cœlo: & mortui in Christo resurgent primum: deinde nos qui vivemus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in

aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus hīs.

Evangelium. Joan. 6.

DIXIT Jesus Discipulis suis, & Turbis Judæorum. Omne quod dat mihi pater ad me venit: & eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego suscitabo eum novissimo die.

Vel hoc Evangelium. Joan. 5.

DIXIT Jesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quis Filius hominis. Nolite mirari hoc: quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ; qui vero mala egerunt, in resurrectionem condemnationis.

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THE  
FORM AND MANNER  
OF  
MAKING AND CONSECRATING  
BISHOPS, PRIESTS,  
AND  
DEACONS,  
ACCORDING TO THE APPOINTMENT OF THE  
CHURCH OF ENGLAND.

M.DC.XXIX.

## THE PREFACE.

**I**T is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time there hath been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons : which Offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined and known to have such qualities, as were requisite for the same, and also by publick prayer, with imposition of hand, approved and admitted thereunto. And therefore, to the intent these Orders should be continued, and reverently used and esteemed in this Church of *England*, it is requisite that no man (not being at this present Bishop, Priest nor Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following. And none shall be admitted a Deacon, except he be twenty one years of age, at the least. And every man which is to be admitted a Priest, shall be full four and twenty years old. And every man which is to be consecrated a Bishop, shall be fully thirty years of age. And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and trial finding him learned in the Latine Tongue and sufficiently instructed in holy Scripture, may upon a Sunday or Holy-day, in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

THE

## FORM AND MANNER OF ORDERING DEACONS.

**F**irst, When the day appointed by the Bishop is come, there shall be an Exhortation, declaring the duty and office of such as come to be admitted Ministers, how necessary such orders are in the Church of Christ, and also how the people ought to esteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy shall present such as shall come to the Bishop to be admitted, saying these words:

**R**everend Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop.

**T**ake heed that the persons whom ye present unto us, be apt and meet for their Learning and godly conversation, to exercise their Ministry duly, to the honour of God, and edifying of his Church.

The Archdeacon shall answer.

**I** Have enquired of them, and also examined them, and think them so to be.

And the Bishop shall say unto the people,

**R**ethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to the same, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall try himself clear of that crime.

Then the Bishop commending such as shall be found meet to be Ordered to the Prayers of the Congregation, with the Clerks and people present, shall say or sing the Litany, as followeth, with the prayers.

## THE LITANY AND SUFFRAGES.

**O** God the Father of Heaven have mercy upon us miserable sinners.

O God the Father of Heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the Word: have mercy upon us miserable sinners.

O God the Son Redeemer of the World: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: Spare us, good Lord, spare thy people whom thou has redeemed with thy most precious blood; and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain-glory and hypocrisy, from envy, hatred and malice, and all uncharitableness.

Good Lord deliver us.

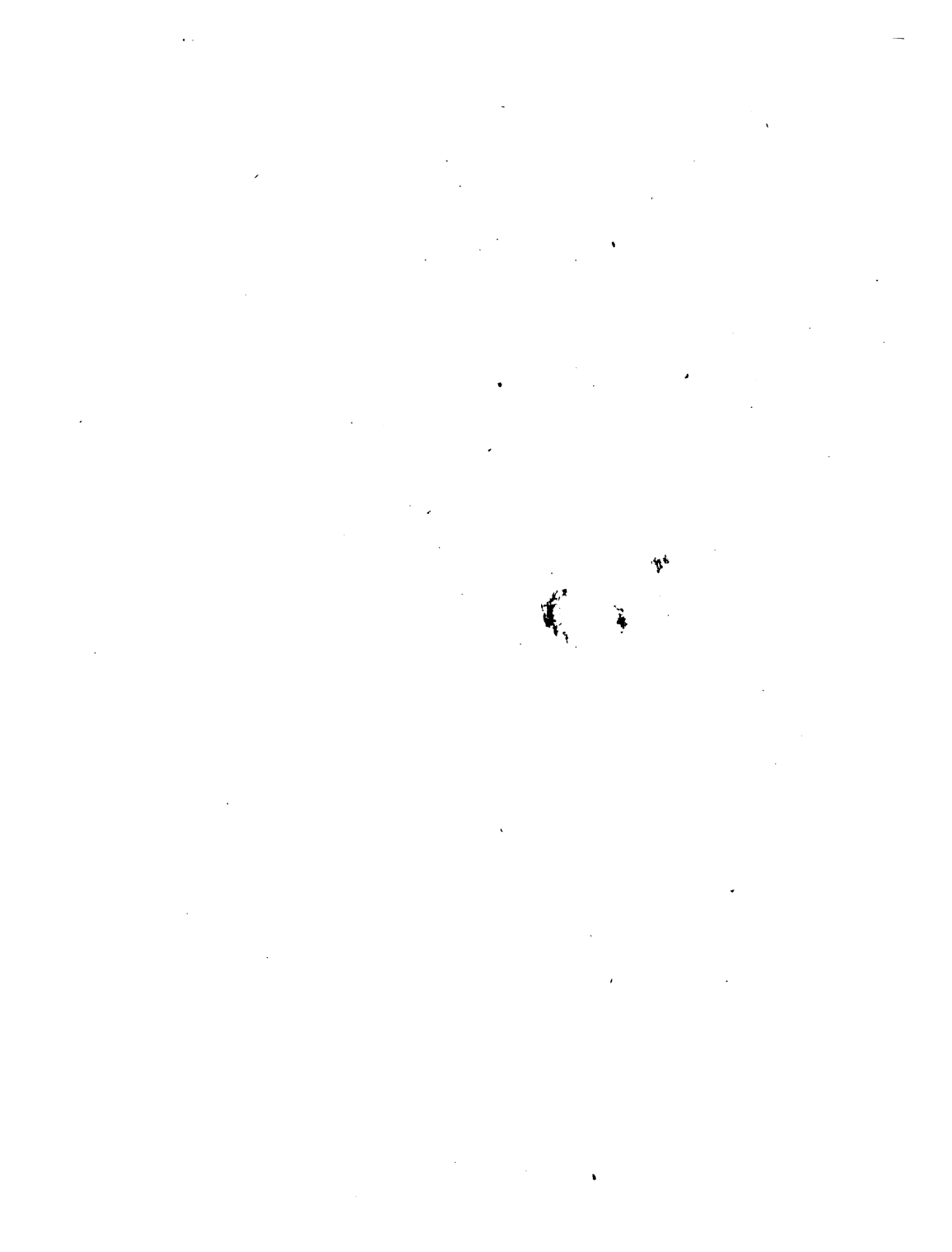
From fornication and all other deadly sin, and from all the deceits of the world, the flesh and the Devil.

Good Lord deliver us.









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